





57

The French Impostour Detected.

OR

ZACH. HOUSEL,

^R
^{apt}
T R Y E D

The SECOND TIME by the
W O R D of G O D.
And C A S T.

Wherein, also the Errors of Dr. Coward (in his
Late Book called *Second Thoughts*) are laid open.
Shewing what cause he hath to think again.
And the Immortality of the Soul fully evinced.

In the Form of a Tryal.

By the Author of *War with the Devil*, and the
Travels of True Godliness, &c.

Prov. 26. 5. *Answer a Fool according to his Folly*, &c.
Mich. 2. 6. *Take up a Parable against him*, &c.

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W. D. D. C. O. R.

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W. D. D. C. O. R.

THE
EPISTLE
TO THE
READER.

Nothing renders our Days
more Evil and Perrilous,
than the many Heresies and
Detestible Errors that abound in
this, and other Nations, tho' blef-
sed be God (perhaps) the Gospel ne-
ver shon more clear since the Apostoli-
cal Times, than it doth in these our
Days in this Kingdom. Now the de-

A 2

sign

4 The Epistle to the READER.

sign of this small Tract, is to De-
~~rect~~ and for ever Vanquish the Er-
rors of one Zachariah Housel and
his deluded Admirers; I must Con-
fess Unvary Christians may be
more in danger by reason of some
other Heresies and Errors, viz.
Arianism, Socinianism, Eutichism,
Catharism, Quakerism, Deism, which
I look upon as Capital Errors :
Yet I have been lately provoked by
him (or one of his Party) to Pub-
lish this Trial in Answer to a da-
ring Challenge sent me about Eight
or Ten Days ago : I think it is
about Four Years since Housel Pub-
lished his Assertions, and at that
time I Wrote this Answer, but hear-
ing he was apprehended and had a
Tryal at the Old Bayly, and found
Guilty, and recanted, acknowledging his
Errors (which whether so or not, I am
not certain) yet I forbore upon that
account to publish at that time what I
had

The Epistle to the READER. 5

had Wrote, tho one Sheet was Printed and did not intend ever to bring it forth, hoping he had utterly Renounced his dangerous Errors; and others also which he had corrupted; but now I perceive it is no such thing, but I have cause to fear he retains his old cursed notions, and divers others have sucked them in also (as the Letter I mentioned clearly intimates, or gives me cause to fear) the Letter is not Subscribed by him but by another Person, whom I know not (yet One that knows his Hand that I shewed the Letter to) thinks it is his, but that is hard to prove, nor do I publish this to expose his Person, or the Person of any other whom so ever: No, God knows that is far from my Heart; but 'tis to convince him and others how easie it is to overthrow his pernicious Assertions by the Word of God, that so he and they may renounce them, who have for want of the Knowledge of Gods word

6 The Epistle to the READER.

been deceived; and that all Good Christians may not doubt of going to Heaven at Death (I mean their Souls) nor of possessing Heaven above in Body and Soul, after the Resurrection: For these two things He and his Followers do affirm, viz.

1. That God made no promise to Abraham, Isaac, Jacob, Moses, David, nor to any of the Patriarchs, Prophets, nor Apostles of our Lord Jesus Christ, that they (that is) their Souls should go up to Heaven when they dyed; no, nor their Bodies and Souls after the Resurrection at the last day; this he endeavoured to prove, and in the form of a Trial by a Judge and Jury to make good; calling Abraham, Isaac, Jacob, Moses, the Prophets and Apostles, to testify to his Abominable Assertions, and these two things I am called upon and challenged new'y to make appear by the plain Word of God, viz. That the Souls of
any

The Epistle to the READER. 7
any Godly Persons are in Heaven,
*or that there is any promise in all the
Scripture of any such thing.*

2. Or that after Christ appears,
and comes from Heaven, he with
the Saints shall go up to Heaven,
*they declaring that all the future Glory
of the Godly shall be only on the
Earth, or Terrestrial Glory, and not
Celestial, but I hope I have been
helped to say enough to convince all,
that the Scripture doth abundantly
clear those two great Articles of the
Christian Faith, and that these Men
are misled by the Enemy of their Souls,
and Enemy of the Holy Doctrine of
the Gospel. Indeed I foresee some per-
haps will dislike the method I have ta-
ken in confutation of these Errors, but
I do not much matter that. I write
for the sakes of Plain, Honest
and Pious Christians, and as for Cap-
tious and Prejudiced Persons, I
value them not, I know 'tis impossible*
rt

8 The Epistle to the READER.

to please all, and if some dislike the way I have used, I doubt not but more will be pleased with it, besides, had not God blessed this method or way of Writing formerly to the Profit of Many, perhaps I had not answered this Man according to his Folly: Thou wilt find it is written in the form of a Tryal by a Judge and Jury, after the manner that Housel took.

But to Conclude, I shall commend it to them who will Read it, and if it do them any good, it will I am sure do others no harm.

Reader, Thou wilt find in this Tract many Arguments to prove the Immortality of the Soul, I perceiving the Errours of these Men partly rising from their disbelieving that blessed Truth: 'Tis necessary also to tell thee that I have (through this new occasion, viz. by means of the Letter Newly sent me) and also

R. The Epistle to the READER. 9

by reason of a Book lately Published,
called Second Thoughts, Written by
Dr. Coward, by which means 'tis
swollen much bigger. You will here
find his chiefest Arguments to
prove the Soul is Mortal, fully An-
swered. His Book is a most Perni-
cious Piece, and certainly will do
much hurt, in hardening the Hearts
of the Prophane, the Author shews
much Pride (as well as well as Con-
fidence (or rather Impudence) in
affirming the Soul of Man is only
Life, or that meer Life is the Soul,
and that 'tis not an Immaterial,
Immortal Substance, by which he
renders all the best Philosophers,
(which ever were) with the Anti-
ent Fathers, and Modern Divines,
may the whole Universal Church to
be but meer Fools, none of them
knowing what the Soul of Man is
but his Folly is and will be made
manifest.

Mare.

9 The Epistle to the READER.

Moreover I have also shewed where
in the Glory of Heaven doth con-
sist, and also the only way to Heaven
and who they are that shall be saved
and who not. — but I shall not
further enlarge, but leave it to the
Blessing of God.

Aug. 10th
1702.

Courteous Reader,

BY reason of the Author's absence, some faults
have Escaped; The most considerable are
these following, which thou art desired to Correct.
Epistle, p. 8. l. 21. Read, *I have added to it*
p. 9. l. 12. blot out *as well*. p. 23. l. 13. add
and Secondly of my Spiritual Seed. p. 77, l. 8 read
go both to the same place. p. 98. the citation
out of *Flatman* should follow the three first lines
and the last line of the next Paragraph should
follow the Poem.

THE

THE
General Heads

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Heavens

HEAVEN'S *the Saints*
Inheritance.

OR A SECOND

TRYAL

OF

Zachariah Housel,

BY THE

Word of God, &c.

ZACHARY HOUSEL having in the
form of a Tryal, by a Judge and
Jury, &c. Tried and Condemned some
Great and Blessed Truths of the True
Christian

12 *Heaven's the Saints Inheritance.*

Christian Religion, We will Answer him according to his Folly, lest he be Wise in his own Conceit.

Now a Warrant being issued forth to Apprehend him, and he is taken; and the Court set, and the Jury Impannel'd.

The Sovereign Judge, cloathed in a long white Robe down to the Feet, is the Word of God, or the Sacred Scriptures against whom he can have no Exception; because in his Book, Page 2. he consents to be judged by the Word of God; and our Lord says, *The Words I speak unto you, they shall judge you at the last Day.*

The King's Attorney-General is Heavenly Wisdom, and the Solicitor-General is Divine Reason.

The Jury are;

1. *Inlightned Understanding,*
2. *Informed Judgment,*
3. *Subjected, Willing and Obedient Will,*
4. *Illuminated and Rectified Conscience,*
5. *Pious Memory, alias Good Remembrance.*
6. *Heavenly*

6. Heavenly New Man,
7. Faith of the Operation of God.
8. True Love of God.
9. Hope that maketh not ashamed.
10. Godly Fear.
11. Spiritual Courage.
12. Universal Church,
13. All Orthodox Catechisms and Creeds.
14. All Orthodox Confessions.

The Sheriff is True Religion.

The Clerk of the Arraignment is
Quicksightedness.

Now the Names of the Jury being given into the Court (as returned by the High-Sheriff) the Clerk spake as followeth.

Cryer, Call over the Names of the Jury; which was done.

Clerk. What sayest thou, Zachary Housel, wilt thou challenge any of these returned on the Jury?

Housel. Yes, I except against the two last named, viz. All Orthodox Catechisms
and

and *Creeds*, and to *All Orthodox Confessions*; because what some call *Orthodox Creeds*, others call *Hetterodox*; and as for my part I believe we have no *Orthodox Catechisms, Creeds, nor Confessions*.

Judge. Friend, you seem a very bold and conceited Man, to except against those two Worthy Persons: What! disallow of *All Orthodox Catechisms and Creeds*; as the *Apostles Creed*, and *Athanasius Creed*, &c. and all *Orthodox Confessions of Faith*? strange!

Houfel. My Lord, they have all Condemn'd me already, before I came upon my Tryal; besides, I believe they are not Divine, but Humane: I read not their Names in Sacred Records.

Judge. Well, Friend, that you may be assured that you shall have a fair Tryal, we will admit of your Exceptions, tho' there is little Reason for it: There are Twelve beside.

Clark. *Zachary Houfel*, draw near; and hear thy Charge; Thou stand'st Indicted by the Name of *Zachary Houfel*, of *Gravel-Lane, Hounds-ditch*, for that thou being void of the true Fear of God,
and

Or a Second Tryal of Zach. Houfel. 15
and being Instigated by Satan, hast abandoned the true Orthodox Faith, and hast Wrote, Printed and Published a most Scandalous, Infamous, and Erroneous Pamphlet, called by the Name of thy *Assertions*; wherein, to the Horrid Reproach of the true Protestant Religion, and great Dishonour of Almighty God, and to the grieving the Hearts, and weakening the Hands of all good Christians, and to the Encouraging and Strengthening of the Hands of the Wicked, thou hast boldly and erroneously asserted, that God made no Promise to *Abraham, Isaac, Jacob, Moses, David*, nor to any of the Patriarchs, Prophets, nor Apostles of our Lord Jesus Christ, that they (that is, their Souls) should go up to Heaven when they died; no, nor their Bodies and Souls after the Resurrection at the last day. Moreover, thou dost hold and maintain, there is no promise that God made to the Saints of any other reward than to inherit the Earth, or Terrestrial Glory. Furthermore thou hast abominably abused, vilified, and belyed

the

16 *Heaven's the Saints Inheritance,*
the Holy Patriarchs, *Abraham, Isaac, Ja-*
cob, Moses, and all the Prophets; nay,
Christ and his Apostles, in that thou, in
thy pretended Tryal, dost call them the
Patriarchs Prophets and Apostles one
after another, saying to them respective-
ly, *Did not God promise you, that you should*
go up into Heaven when you should die; and
after the Resurrection? to which you make
them Answer, *No my Lord, &c.* Now by
thus doing, you render them to speak such
things which they never uttered, but
abhorred, they having positively or plain-
ly enough affirmed the contrary. Also,
thy Positions clearly shew that thou de-
niest the Souls of Men are Immortal;
but dost teach they are Mortal,
and Die with the Body; hereby giving
just Cause, to all to suspect that thou
art an *Atheist*, or an Encourager of such
that are *Atheists*, and all this against
the King of Heaven and Earth, his
Crown and Dignity.

Clerk. What sayst thou, *Zachary*
Houfel, art thou Guilty, or not Guil-
ty?

Houfel. Not Guilty, My Lord,

Clerk.

Gr a Second Tryal of Zach. Houfel. 17

Clerk. How wilt thou be tryed?

Houfel. By the *Word of God*, the Judge now upon the Bench, and the Jury Impannell'd, &c.

Clerk. God send thee a good Deliverance.

Clerk. Cryer, call in the Witnesses.

Cryer. *Enoch* the Seventh from *Adam*, come into the Court.

Enoch. Here.

Judge. *Enoch* you walked with God Three Hundred Years, *Gen. 3. 24.* and then God took you, or you was Translated, so that you should not see Death; Whither did God take you?

Enoch. Up into Heaven, where the Glorious Presence of God is.

Judge. Call *Moses*.

Moses. Here, my Lord.

Judge. *Moses*, you was the Man, who by Inspiration wrote this concerning *Enoch*; you say, he was not, for God took him; what do you mean when you say he was not? Was he Annihilated? Did he cease to be?

18 *Heaven's the Saints Inheritance,*

Moses. My Lord, I mean he was no more on Earth; he lived no longer among Mortal Men, but God took him and by Gods taking of *Enoch*; I mean his receiving him up into Heaven, being the first Translated.

Judge. Zachary Housel, what do you say to this?

Housel. He was but one, and 'tis an extraordinary Case, my Lord.

Soll. Gen. My Lord, he denies that one Saint, either before or after the Resurrection, did or ever shall go up to Heaven. Now since *Moses* proves one Godly Man both Body and Soul is in Heaven, he is found a false Man, and guilty of what he is charged with.

Besides, my Lord, in that God took *Enoch* into Heaven before the Law, and *Elias* under the Law, and Jesus Christ the Great Head and Representative of the Elect, under the Gospel, this was ('tis clear) to shew that all that had True Faith in Christ, and so walked with God before the Law, and under the Law, shall after the Resurrection both in Body and Soul, go up to Heaven, as shall all

True

Or Secsmd Tryal of Zach. Houfel 19

True Believers, who live under the Gospel after they rise again, or are changed, (for those shall be changed that are alive when Christ comes) as *Enoch* was, all shall not die.

Houfel. My Lord, the Records do not say, *Enoch* went to Heaven.

Attorney General. Friend, our Records says, *all the days of Enoch were Three Hundred Sixty and Five Years*; he lived no longer on Earth. And again 'tis said, Heb. 11. 5. *Enoch was Translated that he should not see Death.* Either *Enoch* must be on the Earth to this Day, or else he is in Heaven, except you can shew a third place; you will not say he is in Hell nor on the Earth.

And now, if one Godly Man is gone to Heaven in Body and Soul, God doth receive no doubt the Souls of all his Saints into Heaven at Death, they being all his Elect ones, dearly Beloved, and Members of Christ: What say you *Houfel*, where is *Enoch* if he be not in Heaven? You will not say he is in Hell, nor on the Earth, and you own no Purgatory.

Houfel.

Houfel. He had no Promise to go up into Heaven, but I know not where he is.

Attorn. Gen. When God promised to *Adam* the Seed of the Woman, he promised Heaven and Glory to all that believe in him, *Psal.* 84. 11. *He will give Grace and Glory; or Eternal Life in Heaven;* and this I say was promised to all the Elect in Christ before the World began, *Tit.* 1. 1.

Judge. Call another Witness.

Clerk. Cryer, call *Abraham* the Father of the Faithful.

Cryer. *Abraham* come into the Court.

Abraham. Here.

Judge. *Abraham*, Did not God promise you that your Soul should go up to Heaven when you died, and that you should both in Body and Soul, at the Resurrection, dwell in Heaven above, or Celestial Glory for Ever and Ever? Was it only an Earthly or Terestial Glory; nothing but the Earthly *Canaan* that was promised unto you?

Abraham

Abraham. My Lord he did promise me and all my Spiritual Seed, Heaven, or Celestial Glory above.

Attor. Gen. My Lord, here is *St. Luke*, who can give in a further Testimony concerning *Abraham's* being in Heaven, I mean his Soul.

Judge. Cryer, call *St. Luke*. come into the Court.

St. Luke. Here.

Judge. Do not you, *St. Luke*, affirm that *Lazarus* was carried into *Abraham's* Bosom when he died, *Luke 16. 22* that is, his Soul was carried by the Angels up into Heaven?

St. Luke. Yea, my Lord, and our Lord Christ said it; also, *Abraham's* Soul and *Lazarus's* Soul bears their Names, because the Soul is the Noble and Superiour part of Man; my Brother *Paul* compares the Body to an House, and the Soul to the Inhabiter or Dweller, *2 Cor. 5. 1, 2, 3, 4*. Now, tho' what my Master said about *Lazarus*, be a Parable, yet it proves that *Abraham's* Soul is in Heaven, and that Men, tho' never so poor, or miserable in this World; if
Godly

Godly, they at Death go up into Heaven, where *Abraham* is, i. e. their better part.

Judge. Very well, *St. Luke*, 'tis clear what you say.

Judge. *Abraham*, how do you prove that God promised you Heaven or Celestial Glory above; the Prisoner at the Bar, says it was only an Earthly Inheritance, viz. the Land of *Canaan*; and he says you say so.

Abraham. My Lord, he wrongs me, I never said it; God forbid, tho' 'tis true the Land of *Canaan* was promised to me and my Seed, which Promise he made good; but when God promised me and my carnal Seed Literal *Canaan*, he promised therein to me, and to all my Spiritual Seed, the Mystical, or the Anti-typical *Canaan*, viz. Heaven or Celestial Glory above.

Judge. What is that, *Abraham*, which you say?

Abraham. My Lord, I affirm that when God promised me and my natural Seed the Land of *Canaan*, in that very Promise he promised me Heaven, or the
True

Or a Second Tryal of Zach. Housel. 23

True Celestial Rest above; *Canaan*, was a Type of Heaven, *Heb.* 4. 1, 3, 6, 8.

Judge. But why, *Abraham*, hast thou spoken no more directly of the state of thy Soul at Death, or of Heaven? You speak much of the Earthly *Canaan*, but very darkly of the other great things.

Abraham. I will tell you, to the Conviction of the Prisoner at the Bar.

My Lord, I lived in a Typical and shadowy Dispensation, and God set me me up as a two-fold Head; first, as the Head of my Natural Seed; which were signified and represented in my two Sons *Ishmael* and *Isaac*; also he made with me a two-fold Covenant, signified by *Hagar* and *Sarah*, *Gal.* 4. 22, 23, 24. The first was a Legal and Typical Covenant, and to my Natural Seed, the Land of *Canaan* was promised, and all my Male Children were commanded to be Circumcised as a sign of it; and the other Covenant was a free Promise or Covenant, which is established upon better Promises. My Lord, I saw by Faith, *Christ's* day, and was glad, *John* 8. 56. I saw that *Christ* should

should be born of my Seed, and purchase Eternal Glory, or Celestial Happiness, for me, and all my Spiritual Seed; and as sure as God gave my natural Seed the Literal Land of *Canaan*, so sure I was God would give me and my Spirititua! Seed the *Anti-typical Canaan*, i. e. Heaven above, and all the Glory of the New World; or World to come.

Judge. Did God give you what he promised? The Prisoner saith he did not.

Thus he inquires of you, *Abraham*, did God perform his Promise made by Oath to you?

He says you Answer; No, not so much as to set my foot on. *Houzel's Book*, p. 3.

Abraham. 'Tis false My Lord; he performed his Promise, in that he gave me the Substance, viz. Heaven, or the Anti-typical *Canaan*.

Attorn. Gen. My Lord, *Paul* confirms what *Abraham* says; call him.

Judge. Crier, call *Paul*.

Paul. Here.

Judge. *Paul*, Did God perform his Promise to *Abraham*, made by Oath or not.

Judge.

Or a Second Tryal of Zach. Houfel. 25

Paul. Hedid, my Lord. *When God made a Promise to Abraham, because he could swear by no greater, he swore by himself, Heb. 6. 13. saying, Surely in blessing I will bless thee, &c. ver. 14. And so after he had patiently endured, he obtained the Promise, ver. 15. Now 'tis true, he did not receive in his own Person the Literal Canaan, but he did receive what was chiefly meant thereby, viz. The Heavenly Canaan, for else how could he be said to obtain the Promise?*

Judge. What a false Accusation, *Houfel,* have you brought against blessed *Abraham?*

Houfel. My Lord, *Paul* says they received not the Promise, *Heb. 11. 39.*

Paul. That was the promise of the Messiah in the flesh, together with the Fullness of Glory above, which all the Elect shall receive, when all shall in Body and Soul be perfect at the last day, *i. e. Heb. 11. 40. Yet Abraham by Faith embraced the Promise, i. e. he had the Spiritual Benefits Christ was to purchase, i. e. Justification, Union, Communion with God, and Eternal Life. For his Spirit I affirm is made perfect in Heaven with the Spirits of all other just Men, Heb. 12. 23. Nay, there was not*

B

any

26 *Heaven's the Saints Inheritance,*

any thing which God promised to *Abraham, Isaac, and Jacob*, but God performed it to them and to their Seed that is, to their Natural Seed he gave the Literal *Canaan*, and to their Spiritual Seed the Heavenly *Canaan*.

Judge. Have you any thing further to say?

Abraham. Yea, I will assure this Court that it was God himself, and the Eternal Fruition of him, that was promised to me, besides an Earthly Inheritance; he said to me, *Fear not Abraham, I am thy shield, and thy exceeding great Reward.* It was an Heavenly Country that we desired, i. e. a Dwelling in Heaven, or Celestial Glory.

Paul. *Abraham* speaks the truth; I testify it is so; and truly if they had been mindful of that Country from whence they came, they might have had opportunity to have returned, Heb. 11. 15. but now they desired a better Country, that is an Heavenly. It was Heaven or Celestial Glory, which their noble Souls desired, and God made good his Promise to them, and answered their Desire, for all their Souls or Spirits are made perfect now in
Heaven

Heaven, else how could God be their God (and how could *Abraham* be said after he endured to receive the Promise?) *God is not the God of the Dead, but of the Living, i. e.* their Souls are alive; and in God's Sight their Bodies are alive, or quickned also, as our Lord Christ has affirmed. Besides, the same Promise of God made to *Abraham*, as he was the Father of all his true Spiritual Seed, was made to all believing *Gentiles*; God's Word and Oath was not to confirm the Promise to *Abraham*, only as a single Person, but as a publick Person, *that all the Heirs of Promise might have strong Consolation, they being two immutable things, in which it is impossible for God to lie, Heb. 6. 17, 18. which hope we have (i. e. the Elect) as the Anchor of the Soul, &c.*

Judge. Paul, What Hope is that you speak of?

Paul. It was hope of going to Heaven when a Believer dies, and of Celestial Glory above for ever, after the Resurrection at the last day; for it is in that place, *whither the fore-runner is for us entred, even Jesus, ver. 19.* He is gone to Heaven, or into Paradise, as an Har-

B 2

binger,

28 *Heaven's the Saints Inheritance,*

binger, or Fore-runner, and hath taken full Possession of it for all the Elect in their Nature ; but if they never come thither, he could not be said to be their Fore-runner.

Judge. *Zachary Housel*, what say you to this ?

Housel. Christ is gone to prepare a Place for them, but he will bring that place down to the Earth, *i. e.* *New-Jerusalem* ; they shall never go up to Heaven.

Solic. Gen. Then Christ is not entered into Heaven as their Fore-runner ; this Man speaks that which is notoriously false, and contradicts *Abraham, Paul*, and all the Apostles.

Judge. Call *Isaac*.

Cryer. *Isaac*. come Into the Court.

Isaac. Here.

Judge. *Isaac*, did God promise thee that thou shouldst go to live in Heaven above, either before or after the Resurrection ?

Isaac. Yea, He did make me a Promise that my Soul at Death should go to him up to Heaven, and that at the Resurrection

Or a Second Tryal of Zach. Housel. 29

urrection I should be with him in Body and Soul, for ever in Heaven.

Judge. Why, *Isaac*, the Prisoner at the Bar, says in a Book he has Wrote, that God spoke not a word to you of this.

Isaac. He belies me, and reproaches my blessed Maker, the God of my Father *Abraham*; for God confirmed to me that Oath he swore to *Abraham*, my Father, viz. That he would be my God, and that of my Seed the *Messiah* should come, who should be offer'd up to redeem me from all my Sins, and to purchase Eternal Rest and Glory in Heaven above for me, for Ever, and Ever; and as a Token of it he promised me, and to my Seed the Land of *Canaan*; for *Canaan* was a Type of Heaven; the great Promise was that God would be my God; I was an Heir of God; and such are Heirs of Heaven, yea, Heirs of all things.

I confessed my self to be a Pilgrim and Stranger on Earth, and looked for an Heavenly Country: Heaven, for Stability is called a City, *that has Foundations, whole Builder and Maker is God.* - I and

30 *Heaven's the Saints Inheritance,*
my Father dwelt in Tents, which shadow-
ed forth this present World, which, as
a Wilderness, we passed thro'; but
Heaven is the *City of the Living God*, the
place of his happy Residence, the Seat
of his Eternal Empire; 'tis the Seat of
His Majesty, His Throne, and Sacred
Temple, wherein he diffuses the Richest
Beams of his Goodness and Glory, at
whose Right Hand are Pleasures, *Celestial*
Pleasures for Evermore: And this was
the chief Promise of God to me, which
for Pleasure 'tis called Paradise, where
Eternal Delights and Joy spring from
the Divine Presence; 'tis call'd *the In-*
heritance of the Saints in Light, to signifie
the Glory, Splendor, and Joy of the
Place.

Judge. But was nothing Typified by
Literal *Canaan* but Heaven above?

Isaac. Yes, *Canaan*, which God pro-
mised to us, was a Type also of that
great Glory, that the true Heirs of
God shall have on Earth, in the latter
Days, but chiefly it was a Type of Hea-
ven.

Judge, What a false Man is this
Houfel, *Cryer,* call *Jacob*.

Cryer.

Or a Second Tryal of Zach. Houfel. 31

Cryer. Jacob, come into the Court.

Jacob. Here,

Judge. Jacob, Did not God promise thee Heaven for thy Everlasting Possession, and that thou shouldst live there for Ever?

Jacob. Yes, tho' ignorant Men may think it was only the Land of *Canan* which he promised me and my Fathers; but that was but a Sign. Token, or Type of what we were to have; it was, I say, a Type of Heaven; the Eternal Rest above was the Grand Antitype; It was God himself, and all he is, and has, that is communicative, that he promised me; *I desired a better Country, that is, an Heavenly.* Heaven is the chief City of God; shall a Father be possess'd of a Glorious Rich Kingdom above, and another City, less Glorious and rich below; and will he only give the less Glorious Place to his true Heir, and deprive him of his chief Inheritance? No, no, he will deny us nothing he has; he being my God, all good is comprehended in him, and was promised to me.

Besides, I had a Vision of a Ladder, the Foot of which stood upon the Earth, and

32 *Heaven's the Saints Inheritance,*
the Top of it reached up to Heaven, Gen.
28. 12, 13. Now this Ladder was a
Type of the Messiah, and it was pre-
sented to me, to shew me, and all my
Spiritual Seed, that by Jesus Christ we
should all go up to Heaven, to possess
our God, and his Celestial Glory for E-
ver there.

Judge. Well spoken, Old *Jacob.*
Gentlemen, this is a clear Case.
Attorn. Call *Moses.*

Cryer. *Moses,* come in, and give your
Evidence.

Moses. Here.

Judge. Did God ever make a Promise
to thee that thou should'st go up into
Heaven, and live there for Ever, either
before or after the Resurrection?

Moses. Yes, he did make me such a
Promise.

I saw by Faith him that is Invisible,
and had an Eye to the Recompence of
Reward, which is the Eternal Enjoy-
ment of God himself in Heaven for E-
vermore; and this made me contemn all
the Glory of *Egypt*, and pleasures of
Sin, that are but for a Season. It
was no Terrestrial Glory that was in my
Eye.

Judge.

Or a Second Tryal of Zach. Houfel. 33

Judge. But why, *Moses*, did you suffer none but the High-Priest to go into the Holiest of all?

Moses. The Holiest of all was a Type of Heaven. And the Vail that divided between the Holy Place, and Holy of Holies, which debarr'd the People from entering, or to look into the most Holy Place; did signifie, that the way into the Holiest was not yet manifested, while the first Tabernacle was standing; that is, the way to Heaven, (which the most Holy Place was a Type of) was not by those legal Services clearly known, but should be opened unto Men by Christ first, entering there with his own Blood; therefore this Vail signified the Flesh of Christ, (under which the Godhead was veiled) and thro' which, by his suffering Death, he enter'd himself, and made way also for us to enter into Heaven.

Jesus Christ alone enter'd into Heaven as our High-Priest, to shew 'tis only by him that all that believe do enter into it. And as the High-Priest alone entered into the Holiest of all, for the People; so Christ alone is entered into Heaven.

34 *Heaven's the Saints Inheritance.*

Heaven, as our Fore-runner, to assure the Godly, that by him they shall all follow after, and dwell in Heaven for Ever with Him.

Judge. Call *St. Mathew.*

Cryer. *St. Mathew*, come into the Court.

St. Mathew. Here

Judge. *St. Mathew*, Did not you Write that *Moses* appeared in the Mount with *Elias*, when *Christ* was Transfigured? *Mat.* 17 4, 5.

St. Mathew. Yes, he did appear in a Glorious Manner; and my Brethren, *Peter*, *James*, and *John*, saw them also; and this proves his Soul was alive, and glorified in Heaven, tho' he descended, and appeared with *Elias* on Earth.

Judge. Call *Elijah*, alias *Elias*.

Clerk. *Elijah*, Come into the Court.

Atorn. Gen. *Elijah*, Whither did the Lord take you when you went up in a fiery Chariot?

Elijah. Up into Heaven. Read 2 Kin. 2. 11. And it came to pass, as they still went on, and talked, that behold there appeared

Or a Second Tryal of Zach. Houfel. 35

appeared a Chariot of Fire, and Horses of Fire, and parted them both asunder, and Elijah went up by a Whirlwind into Heaven.

Attorn. Gen. Houfel, How came you to assert, that none none of the Saints are ascended up into Heaven? What can be more clear then what is here affirmed, that *Elias* went up into Heaven?

Attorn. Gen. My Lord, here is *Samuel, David, Solomon, Isaiah, Jeremiah,* and all the Prophets at the Door, ready to give in their Testimony; that all their Spirits are made perfect in Heaven, and to silence this false Man the Prisoner at the Bar, and to clear themselves of that false Charge he has brought against them.

Judge. We have not time to call them; besides, there is no need of it, they were all inspired with one and the same Spirit, therefore what one says, they all say; and now we will have the Testimony of one greater than them all, namely *the Son of God* himself, the express Image of his Father, and Brightness of his Glory, and Prince of the Kings of the Earth: Let the Lip of Truth, the true Witness

- 36 *Heaven's the Saints Inheritance,*
Witness, viz. *The Lord Jesus Christ,*
determine and put an Issue to this Con-
troversy, and Convict this Erronious
Criminal now at the Bar.

Cryer. O Yes, O Yes; Let all manner
of Persons keep silence upon the high-
est penalty, and with awful Reverence,
and Dread, hear and believe what the
Son of God, (the Judge of Quick and
Dead) saith to this Important point.
—— Now *The Lord speaks as follow-
eth, Mat. 5. 11. 12. Blessed are ye when
Men shall Revile you, and Persecute you,
and shall say all manner of Evil against
you, falsely for my sake; rejoyce, and be ex-
ceeding glad, for great is your Reward in
Heaven.*

Atturn. Housel, How is it you dare a-
firm that there is no promise nor any
ground to belive that the Godly shall go
to Heaven? See what our Blessed Lord
saith; he doth not say, Great is your Re-
ward on Earth, but *Great is your Reward
in Heaven;* and shall they have a Great
Reward in Heaven, yet never go to
Heaven to Receive it?

Housel.

Or a Second Tryal of Zach. Houfel. 37

Houfel. Our Lord saith also, *Blessed are the Meek, for they shall Inherit the Earth:*

Attorn. Gen. It is true, he doth say so, and the Meek and quiet Person who gives not way to Passions, and a Restless Spirit, possess the Earth, or that which they enjoy, more sweetly and certainly, than any others do; nay, tho' they *have nothing, yet possess all things*, because they have God, and Christ, *who is the fullness of him that filleth all things*; the Meek live here, and enjoy all that is truly good; and what of Earth they have, is possessed with the God of the whole Earth; also their Life, and all Earthly Comforts are Blessed, and Sanctified to them; they have the Earth to dwell in, and possess in a due and Rightful manner, not by Fraud, or Injustice, they are not like others forcible Possessors, who have what they have, as Rapacious Birds, or Beast of prey.

Besides, suppose the Meek (or all the Godly) shall possess the Earth (as Kings and Princes) and Reign with Christ on Earth, *a Thousand Years*, doth it therefore follow they shall never have
that

38 *Heaven's the Saints Inheritance,*

that Reward that is laid up for them in Heaven ?

But stay : Our Glorious Lord hath more to say——

Blessed are the Poor in Spirit, for theirs is the Kingdom, Mat. 5. 3.

Evangelist. Let this Honourable Court admit me a little to Explain what our Lord says in these *Beatitudes*; here are divers excellent Qualifications mentioned, of the same Godly Person, not that every one that is a Believer, is not *Poor in Spirit*, and one that *Mourns*, is meek, and *hungers after Righteousness* &c. No, they are all qualifications of the same child of God, there is not one True Believer but is *poor in Spirit*; 'not poor in Earthly goods; no, some of the Saints may be Rich in Worldly goods, but *poor in Spirit*; now to be *Poor in Spirituals*, is one thing, and to be *Poor in Spirit*, is another thing; for such that are poor in Spirit, are rich in Spirituals; this is, the *First and Great Character* of every true Believer, and it denotes that a Believer is nothing in his own Eyes, and that he hath nothing of his own to trust in, or for his Soul to depend upon, and that

Or a Second Tryal of Zach. Housel. 39

that he esteems his own Righteousness (in point of Justification and Acceptation with God) but as *Dung*, or as *filthy Raggs*, he is not proud, nor conceited, but always is at Gods Feet, seeing, feeling, (like a poor Man) his own wants, and inward Poverty, *Mourning* under the sense of the Plague of his own Heart, and longing for a likeness to Christ; he is not rich in his own Conceit, as one that has need of nothing, but is at his Neighbours Door *a begging* every Day; I mean he goes to Christ for all he wants, and can rest upon him, he seeing all Fulness in Christ; nor doth his Justification and Pardon satisfie him, without Sanctification. True, he knows that his own Inherent Holiness is utterly excluded in his Justification in Gods sight, with all good works done by him, his Justifying Righteousness being Christs *Active*, and *Passive Obedience alone*, or what Christ has done and suffered, yet he longs after a Conformity to his Blessed Head, and Precious Lord, as *Paul* did, *Phil.* 3. 8, 9, 10, 11, 12, 13, 14, 15. And now this being the Character of every Believer, I infer that every Believer *has here a promise*

40 *Heaven's the Saints Inheritance*

promise made him of the Kingdom of Heaven and he being poor in Spirit, this denotes that Christs Righteousness is his Title unto the Kingdom of Heaven above, and that such who have this Title do *Mourn* under the sense of sin, and are *Meek and Humble*, like little Children, and labour not only for a Title to Heaven, but after a *Meetness for Heaven*, as verse 6. being *Just and Innocent Persons*, and *Merciful*, *also pure in Heart* and Life, and are *Peace-Makers*, and ready to suffer for Christs sake; they do not Sin because Grace has abounded, nor are they of a troublesome Spirit, disturbing the Church, where they are Members, nor Condemn and Discourage the Doctrine of Holiness, and good Works, as Holiness tends to the Glory of God, and to make Men fit for the Glory above; they like that Doctrine well: And such who dislike it, shew they are not led therein by the Spirit of God, but by the Spirit of Error. Now these are capable Subjects of Glory above, and Earthly Glory, Riches, and Pleasures, please not them, they being *Born from Above*, having *Heavenly Hearts*,

Or a Second Tryal of Zach. Housel 41

Hearts, and our Lord has here promised them the Kingdom of Heaven, *as their Inheritance*. But I will forbear; our great Master having, I perceive, more to say to confute and silence this Criminal.

There are some Eunuchs which were made Eunuchs of Men, and there be Eunuchs who have made themselves Eunuchs for the Kingdom of Heavens sake. Mat. 19. 12.

Solic. Gen. What shall some Men live on Earth such Mortified Lives, and to deny themselves of Marriage (God having given them that Gift) and this for the sake of the Kingdom of Heaven, and yet shall they never go thither? *They have made themselves Eunuchs, &c.* not castrating themselves; no, that is certainly abominable, tho' some (mistaking our Saviour) have attempted so to do, *Marlorate* reads it *Chaste*, there be *Chaste* (saith he) that have made themselves chaste, to the end they might be more at Liberty to serve the Lord; they with *Paul* strive to keep their Body under, and so subdue the Flesh (to such a degree) that they are helped to live a single Life, to the Honour of God, but

B 5

for

42 *Heaven's the Saints Inheritance,*
for any who have not this Gift to *Vom*
Chastity (as the Papists) it is to be ab-
horred, for what is that but a Tempting
of God; and to expose themselves to
the Sin of Uncleanness? I might note
also that some have abused these Words
of our Lord; saying Men by *Chastity*
deserve Heaven, and so render Chastity
Meritorious; whereas, he only intimates
that some, that they may be more meet
to Glorifie God here, and be prepared
for Glory in Heaven hereafter, having
their Hearts wholly taken up with Spi-
ritual things, and most sweet thoughts
and contemplations of the Glory of
Heaven, so that they value not the Flesh-
pleasing or sensual delights of this
World, or any Terrestrial Enjoyments;
and shall they after all be deceived (with
the rest of the Godly) and never come
to partake of the Celestial Joys of
Heaven above? Why must Men be *Rege-*
nerated, be born again, or they cannot en-
ter into the Kingdom of Heaven? John 3.
7. Is it not partly because an Earthly
Heart cannot taste nor savour Heavenly
things? If there was therefore nothing
promised to Believers but Earthly or
Ter:

Terrestrial Glory, Wicked Men were capable of injoying all the Good and Happiness of the ot her World, and no need of Regeneration.

See *Housel*, the Consequences of your Abominable Errors.

But because our great Lord hath more to say, attend with dilligence and hear him : *In my Fathers House are many Mansions*, if it were not so I would have told you, I go to prepare a place for you, &c. John 15. 2, 3.

Judge. Mr. Evangelist, you are a Teacher or Minister of the Gospel, and are to open and explain the sayings of our Blessed Lord, what do you infer from what he here says? What is meant by *Mansions*, and what place is it where they are prepared?

Evangelist. Our Lord in this Place comforts his Disciples by telling them the place whither he was going, and the end of his going thither, viz. That he was going up to Heaven, and this he calls *his Fathers House*, because 'tis the place where the greatest Glory of God shines forth, tho' God is an Immense and Unconfined Being. And by *Mansions* are

44 *Heaven's the Saints Inheritance,*
are meant dwelling places, or places to
abide in; on Earth there is no abiding
long, but in Heaven there are abiding
places for ever, and the *Mansions* there
are many, there is Room enough for all
Believers: I would not have deceived
you (as if our Lord had said) if there
were no places in Heaven for you, no
Glory above, I would have told you,
but as I go up to Heaven, *so I will come*
again, and receive you to my Self, that where
I am, ye may be also.

My Ltrd, This Man and his party are
guilty of Basphemy, by contradicting
the Lord of Life and Glory, and ren-
dring him to be no true Witness, but
that he deceived his Discipels, Telling
them whither he went, viz. To Heaven,
and that there were many dwelling pla-
ces, which he went to prepare for them;
that he would come and take them up
to possess those places at the last day; both
in Body and Soul; and yet this *poor de-*
luded Person says there is no such places
for the Godly in Heaven, nor that any
one of them shall ever go up thither.

Answer. Mr. *Evangelist,* you have
well spoken, and given no doubt the
true

true sense of our Lords Words, and Promise; let this Man and his followers be ashamed, and silent for ever; is not here a clear and full promise made by the Lord Jesus Christ to all his Saints of going up to Heaven to inherit those places he is gone to prepare for them.

Attorney Gen. My Lord the Ever Blessed Jesus, the faithful and true Witness hath more to say in confutation of this, and other deceived Mortals.
Silence in the Court.

Cryer. O Yes? Let all manner of Persons keep silence and hear and believe the further record of the Eternal Son of God, *Verily, Verily, I say unto thee, To day thou shalt be with me in Paradise.* Luke 23. 43.

Judge. Mr. *Evangelist*, pray shew,
(1.) To whom the Lord Christ spake these words. (2.) What is meant by *Paradise*. (3.) What is meant by the Promise made, of going that day with Christ to Paradise; for *Houfel*, and his Company says there is no promise made to any that their Souls at Death shall go up to Heaven.

Mr.

46 *Heaven's the Saints Inheritance,*

Mr. *Evangel.* My Lord, our Blessed Saviour spake these Words to the Believing and penitent Thief, *-Who said, Lord Remember me when thou comest into thy Kingdom,* verse 42. and Jesus said unto him, &c.

2dly. By *Paradise* is meant Heaven, and this my *Brother Paul* can best prove and make good, for he was taken up into it.

Judge. Call St. *Paul.*

Cryer. *Paul*, The great Apostle of the Gentiles, come into the Court.

Paul. Here my Lord.

Judge. *Paul*, Do you know where *Paradise* is? (I do not mean that Earthly *Paradise* where *Adam* once dwelt.)

Paul. My Lord, the first *Adam* lost the Earthly, or the Terrestrial *Paradise*, but the *Second Adam*, our Lord Jesus Christ, hath purchased for all true Believers an Heavenly or Celestial *Paradise*. I affirm it is Heaven, yea the *Third Heaven*, where Jesus Christ now is, also I knew one Taken up into it : I knew a Man in Christ above Fourteen Years ago (whether in the Body I cannot tell, or whether out of the Body, I cannot tell) God knoweth;

th; such an one caught up to the third Heavens, 2 Cor. 12. 2. and I knew such a Man whether in the Body or out of the Body, I cannot tell, God knoweth, how he was caught up into Paradise, and heard unspeakable Words which are not lawful to be uttered, verse 3, 4. Here you see that which I call the Third Heavens, I call also Paradise, 'tis all one and the same place, 'tis called Paradise, because it is a place of Infinite Celestial Joys and Pleasures.

Judge. Well spoken, Holy Paul.

Go on Mr. *Evangelist*, to the third thing.

Mr. *Evangelist*. My Lord, when our Saviour promised this Blessed Person, (the Penitent Thief,) that he should be with him that Day in Paradise, he meant his own Immortal Spirit or Soul, and the Soul of this believing Penitent, both their Souls went that Day up into Paradise; therefore this *Housel* is a false and deluded Person, and is found Guilty according to the Indictment; for I affirm the Soul of this Saint went that Day up into Paradise, and *Paul* has proved Paradise is Heaven.

Judge. *Housel*, What do you say to these things?

Housel,

Houfel. My Lord, I did not think of this promise when I wrote my Book, I am in a muse; but since there is mention of two Paradises, *viz.* an Earthly, and an Heavenly, Christ might promise the Thief that Day that he should be with him in Earthly Paradise; why may not God restore that Paradise to his People which Adam lost? Not that he went to Paradise that Day, but Christ promised him that Day, that he should one Day be with him in Paradise; that is, in an Earthly Paradise, or a place of Pleasure here on Earth. Reader, *We may suppose Houfel and others, who deny departed Souls going to Heaven at Death, may speak after this manner, as some corrupt Persons have said thus.*

Solic. General. My Lord if *Houfel* says what is here intimated, he wrongs the Text by confounding the *Common Stops* in reading; 'tis not said *I say to thee this Day, Comma*; this point is not there; *But I say to thee This day thou shalt be with me in Paradise.* There's the point. Besides it was not the Body of Christ, and the Penitent Thief that was that Day in Paradise; but their Souls

Or a Second Tryal of Zach. Houfel. 49

Souls, and the Soul is not capable of Delight in Earthly Paradisical Joy and pleasure; moreover where is there any Promise made that the Earthly Paradise, which *Adam* lost, shall be restored to Believers, or any other Persons by Jesus Christ? That Paradise only suited with him that was Earthly; and as is the Earthly, such are they that are Earthly; and as is the Heavenly, such are they that are Heavenly, 1 Cor. 15. 48. and such are their Joys, Delights, and Pleasures, viz. Heavenly and not Earthly, Spiritual and not Carnal: This Man Talks of what he understands not.

Judge. Stop: Let the Mighty Lord speak again, he saith more to silence and convict the Criminal, at the Bar: Sell that which thou hast, and give it to the Poor, and follow me, and thou shalt have Treasure in Heaven, Matth. 19. 21. Again he saith, Lay up for your selves Treasures in Heaven, Mat 6. 20. Again, Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven, Matth. 7. 21.

C

Judge,

50 *Heaven's the Saints Inheritance,*

Judge. Mr. Evangelist, Pray open what the Lord Jesus Christ saith in these three places, is there no promise made to believers in these Texts of their going up into Heaven?

Evangelist. As to the first Text, there is a full and expresse promise made to such that are perfect (*viz.* that want no Essential of a true Christian, or who renounce all they have for Christ's sake and follow him) the promise is that they shall have Treasure in Heaven, for tho' it was spoken to the Young Man, yet there is an expresse promise of Heaven implied in this place to all true Believers, or sincere Christians, and 'tis not a promise of Treasures on Earth but of Treasures in Heaven.

The *Second* Text shews that he who Believes in Christ, or who hath the true habits of Grace, or such things that accompany Salvation, may be said to lay up for themselves Treasure in Heaven, *i. e.* he has a *Title to Heaven* that has Christ and true Faith in Christ; the other place is a direct promise of Heaven, to all that do the Will of God, and the chief part of the Will of God is to believe

Or a Second Tryal of Zach. Houfel. 51

lieve in him whom the Father hath sent, John 6. 40. *And this is the Will of him that sent me, that every one that seeth the Son, and believeth on him, may have Everlasting Life, and I will raise him at the last Day; to have Eternal Life, is the same with that of having Treasure in Heaven, which comprehendeth the Fruition of God, or the Beatifical Vision; and all that see the Son with an Eye of Faith, see his Glory as the only begotten of the Father and as he is the expresse Image of his Person, see the Son as the only Messias, and blessed Mediator; see that fullness that is in him, the Excellency of the Son, as the Surety of the New Covenant, and see what he is made unto all that believe in him, and see the need, and necessity of the Son as the Saviour, and of that Union with him; and those that truly believe in him, these have Treasure in Heaven, God is their Treasure, Christ is their Treasure, and Heaven is their Inheritance, and in Heaven is laid up for them a Crown of Righteousness, Heaven is the Kingdom prepared for them, and there they shall be Crown'd, and Reign for Ever and Ever.*

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Judge. Mr. *Evangelist*, you have well spoken, and fully opened the direct mind or true meaning of the Lord Jesus Christ, in what he hath testified concerning the Saints Reward in Heaven, and now there needs no further evidence to convict this Ill and Deluded Person.

Atturney Gen. My Lord, here are the Holy Apostles of Jesus Christ at the Door, particularly *St. Paul*, the great Apostle of the Gentiles, it is necessary to hear his Testimony with the rest of them who spoke with the Lord Christ, and knew his Holy Doctrine, he being with them *Forty Days after his Resurrection*; what they have said, was by an infallible Spirit.

Judge. Well, call in the great Apostle of the Gentiles.

Attur. *St. Paul*, pray come in, and give your Testimony about the Saints going up into Heaven (I mean their Souls) and that Heaven is the place of their Happiness for ever.

Paul. Here am I, My Lord, and I do say and Testifie with all my Brethren, the Apostles and Ministers of the Primitive Times, *That we know that*

Or a Second Tryal of Zach. Houfel. 53

if our Earthly House of this Tabernacle were Dissolved, we have a Building, an House not made with Hands, Eternal in the Heavens, 2 Cor. 5. 1. It was not a dwelling on Earth, or an Earthly Inheritance, that was in our Eye, but an Inheritance in Heaven.

And we well know and are assured that whatsoever God may bestow upon his Saints of Glory on Earth, yet it will be Heavenly Glory. My Brother John speaks indeed of the Saints Reigning with Christ a Thousand Years on Earth, but we know Heaven is the place promised to us all, as an Eternal Habitation: What is a Thousand Years, or Ten Thousand Years on Earth, to our Inheritance, *Eternal in the Heavens?* We have no promise of Eternal Joys, and Glory on Earth, but we have promises of an *Eternity of Blessedness in Heaven*, whither our Spirits go at Death; for *We are always confident, knowing that whilst we are at Home in the Body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the Body and to be present with the Lord, 2 Cor. 5. 6, 8.*

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Attorney Gen. What say you, *Zach. Houfel*, to *St. Paul's* Testimony and Evidence?

Houfel. Is *Paul* in Heaven?

Evangel. *Paul* speaks of his Soul, he can't mean his Body, because he speaks of his being *absent from the Body, and present with the Lord*; this shews also he speaks not (in them words) of the Resurrection, because then their Souls will not be absent from their Bodies, for their Souls and Bodies shall be United together, and never separated again for ever; therefore at Death the Souls of all true Christians go to Christ, who is in Heaven, *He was taken up into Heaven, Acts 1. 11.* and is *now set down at the Right Hand of God in Heaven, Heb. 9. 24. Heb. 8. 1. Who is gone into Heaven, 1 Pet 3. 22.* Now if the Apostles knew when their Souls were absent from their Bodies, they were present with the Lord, then all their Souls at Death went to Heaven, because Jesus Christ is in Heaven.

Paul. I say more, I assured the Saints of that *hope which is laid up for them in Heaven, whereof ye heard before in the*
Word

Or a Second Tryal of Zach. Housel. 55
Word of the Gospel, Col. 1. 5. Peter
saith they were begotten to a lively Hope, to
an Inheritance incorruptible, undefiled, reser-
ved for them in Heaven, 1 Pet. 1. 3, 4.
Not a Corruptible or an Earthly Inheri-
tance, but an Incorruptible, an Immortal
and Eternal Inheritance in Heaven.

Attorney. Gen. What say you, Housel,
to this?

Housel. Paul speaks of the hope
which is laid up in Heaven, and Christ
is a Believers hope, and he I do confess
is in Heaven.

Evangelist. Paul speaks Metonymically;
Hope, is here put for the thing hoped
for, and tho' Christ is a Believers Hope and
their Joy, and Reward, yet these Texts
shew there is an Immortal, or an Eter-
nal place of Glory prepared for the
Saints, and that this is not on Earth, but
in Heaven, where Christ and his Saints
shall be for ever.

Paul. I have more to say, to confute
this deceived Person: For I am in a strait
betwixt two, having a desire to depart, and
be with Christ, which is far better, Phil. 1.
23.

Solicit. Better then what?

C 4.

Paul.

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Paul. Why then to live in the Flesh; that is, it was *better for me to Dye than to abide in this World*, tho' whilest I abide in the Flesh, I have most sweet Communion with Christ; but *Death would be Gain to me*, that is to my Soul, because I then go to Christ to Paradise, where there are inconceivable Joys and Pleasures.

Evangelist. *Paul* speaks of departing; i. e. his Noble part, viz. his Soul, departing from his Body, and leaving the Earth to go up to Heaven; now had he meant by departing, the State of his Body and Soul at the Resurrection, and that his Soul was not capable of any sensible joy and Delight in its separated State, nor until his Body rose from the Dead, then he had been a great looser and no gainer in dying presently, for he would not rise one *moment* sooner then if he had lived Twenty Years longer in the Body; and so the sweet comfort in having Communion with Christ, and Joy in the Holy Ghost, that Twenty Years, had been all lost; for tho' he might suffer for Christ, and his Tribulations abound; yet he saw, *as his Tribulations abounded for Christ, so his Consolations abounded also by Christ*, 2 Cor. 1. 5.

Judge

Or a Second Tryal of Zach. Houfel. 57

Judge. You have, Mr. *Evangelist*, said enough, and well to the purpose.

Cryer. Call in all the Saints and Sufferers of the *Hebrew Church*.

Cryer. Ye Saints of the *Hebrew Church*, come into the Court.

Saints. Here my Lord.

Attorney. You suffered the spoiling of your Goods with Joy: Pray what was your Hope and Expectation, or Encouragement in your so doing?

Saints. We took joyfully the spoiling of our Goods, knowing in our selves, that we had in Heaven a better and more induring Substance. Heb. 10. 34.

Evangel. It appears it was not Earthly Substance, nor a reward on Earth, but Eternal Substance, and that in Heaven, which takes in the Fruition of God, with the Glory of Christ's Presence, and the Possession of all the Joys and Glory of Heaven it self.

Judge. Call in all the *Holy Martyrs*?

Cryer. *Holy Martyrs*, come into the Court.

Martyrs. Here My Lord.

Attorney

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Attorney. What say you about the Souls of Godly Men going up into Heaven above at Death?

Martyrs. We all endured the worst Torments which our Persecutors could well devise, and with such Patience, that our Enemies Wondered at it, and it seemed but little to us, because we knew that so soon as our Breath was out of our Bodies, our Souls would be in Heaven with our Lord Jesus Christ; some of us expressed our selves thus, viz. *That tho' we had a sharp Breakfast, yet we should that Night have a sweet Supper with Christ.*

Evangelist. I will appeal to all Persons that have Read the *Books of Martyrs*, whether the Blessed Martyrs in the *Ten Persecutions*, did not plainly utter their full satisfaction that their Souls should should go up to Heaven, that hour that their Bodies Dyed? And all other Martyrs also who suffered in latter Days in all Nations, and particularly those that were Burned to Ashes here in *England*, in the *Marian Days*, how shall any Man be so left of God, as once to think that the holy and good GOD,

who

Or a Second Tryal of Zach. Housel. 59

who so wonderfully bore up their Spirits to endure all manner of *Cruel Torments*, in hope of present Joy, and Soul Ravishing Comforts with Christ in *Heaven*, that Day they Dyed ; did deceive them, and bore them up with false *Hopes*? No, nothing is more Unworthy of the True and Faithful God.

Attorney. My Lord, as the Sum of what has been said, it appears that this Person and his Profelytes are guilty of most abominable Errors or Notions, intirely opposite to the Fundamental Principles of Christianity, and that he has shewed himself worthy to be exposed and Ridicul'd to all, as a Foolish and Conceited Man, and one not to be regarded or took any notice of, but because there is something more in this Indictment which he seems plainly guilty of, we will Try him about that, *viz.* It is Evident that he denies the Immortality of the Soul, which grand Error is the cause of the other which we have convicted him of.

Attorney Gen. Zach. Housel, what do you say to this Charge, is the Soul of Man Mortal, or Immortal?

Housel.

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Honfel. If I did believe the Soul was Immortal, I could not deny that the Souls of the Godly at Death go to Heaven, or that the Souls of the Wicked go to Hell; for I am no *Papist*, I own no *Purgatory*.

Solicit. Gen. We have great Reason to Try him upon this Important case, for it seems that this Error is not only maintained by this Weak and Silly Person, but of late we find others (and some more Learned then he) are poisoned with it also, and have corrupted too many unwary and ignorant People, with this vile notion, to the great Scandal of the Christian Religion; therefore we will convict him of this Error, and not only he, but that others also, may be Recovered if possible, (who are not so blind as to regard or to receive what he says in the other points,) which we have had before us, and convicted him of.

Judge. Cryer, Call in Mr. *Evangelist*.

Cryer. Mr. *Evangelist*.

Evangelist. Here.

Attorny. Mr. *Evangelist*, Can you prove the Soul of Man is Immortal, and the

the Existence of it in a separate state from the Body, and this by the Word of God?

Evangelist. Yes, that I can effectually do, and I hope to the Satisfaction of this Court, and all thinking, and unprejudiced People.

Houfel. Sir, before you proceed, pray tell me what the Soul of Man is, for I never heard that done by any, yet to this Day, for I read Soul hath several Acceptations; sometimes by Soul is meant the whole Man, *Gen. 46. 27. As the Souls of the House of Jacob, that came into Egypt were Threescore and Ten,* Now what can be meant by Souls here, but so many Persons, and is the whole Man Immortal? Again tis said *Acts 27. 37. All the Souls in the Ship were Two Hundred,* that is (as I think) so many Men and Women.

Evangelist. I grant that Soul may have and hath different Acceptations in the Scripture; but where it is properly taken, it refers to an Immortal, Incorporeal or Immaterial Substance, Created of God, and infused into the Body; yet sometimes the word *Soul* is taken *Figuratively*

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ratively, and by a *Synecdoche*, 'tis often put for the Body, also sometimes for the *Whole Man*, as in them Texts you mentioned, sometimes for the *Life*, as *Psal. 94. 21. Psal. 71. 25.* and sometimes for the Dead Body, *Psal. 16. 10.* Sometimes the Faculties of the Soul, are called Soul, as *Understanding, Will, Affections, &c.*

Attorney. Pray Sir, shew him, how he may know when Soul is mentioned, in the *Scripture*, it doth absolutely refer to the more *Noble and Principal* part of Man, (*viz.*) his *Rational Part*, or that which distinguisheth Man from a Beast.

Evangelist. That I shall do willingly; for by reason of the Ignorance of this Man, and others in this Case, they Err, not knowing the *Scripture*.

1. When the *Scripture* speaks of the Soul, as that which by Divine Grace, is Converted, it means this part, *the Law of God is perfect, converting the Soul, Psal. 19. 7.* Conversion begins in the Soul, or Superiour part of Man; and were it not for this *Rational, and Immortal Part*,
Man

Man was no more a proper Subject of Conversion and Regeneration, than a Brute Beast.

2. When we read of the Soul, as that which is cast down, Dejected and Disquieted in a Man, it refers to this Noble part, *Why art thou cast down, O my Soul, and why art thou disquieted in me, Psal.* 42. 5.

3. When we read of it, as that which thirsteth after God, *As the Heart thirsteth after the Water Brooks, so my Soul thirsteth after thee, O God, Psal.* 42. 1.

4. When we Read of it, as that which Feeds on Spiritual Food, and Delighting it self in Fatness, it must refer to the proper rational Soul, or the Noble or Spiritual part of Man, *Eat that which is good, and let your Soul delight it self in Fatness, Isa.* 55. 2.

5. When we Read of it as that which Knoweth, and Understandeth great Mysteries, that Thinketh, Remembereth, and Contemplateth upon God, it can in those places refer to nothing else, but to this most excellent part of Man. *I am Fearfully and Wonderfully made, Marvellous are thy Works, and that*

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that my Soul knoweth right well, Psal. 139. 14.

6. When we read of it as that which is comforted of God, or is capable of Divine Communion, and fellowship with God, it speaks of the Spiritual part of Man, or of his Rational Soul, *Thy Comforts delight my Soul, Psal. 94. 19.*

7. When we Read of it as that which Man cannot Kill, and that which is worth more then all the World, it refers to this Noble part, *Fear not him which Kills the Body, but are not able to Kill the Soul, Matth. 10. 28. What shall it profit a Man, if he should gain the whole World, and lose his own Soul? Or what shall a Man give in exchange for his Soul? Mat. 16. 26.*

8. When you Read of it as that which Lives, when the Body Dies, and goes to Heaven or Hell, at Death, it can refer to nothing else but to the Immortal Soul, or Spirit of Man; *Lord Jesus receive my Spirit, Acts 7. 59. Thou Fool, this Night thy Soul shall be required of thee, Luke 12. 20.*

9. When we Read of it as a distinct being or part of Man from his Body, it intends the Immortal Soul, *Glorifie God in your Body, and in your Spirit, which*

Or the Soul of Man Immortal. 65

which are Gods, 1 Cor. 6. 19, 20. Tis true, the Body cannot glorifie God without the Soul, but the Soul can glorifie God without the Body (I mean without the Bodily Organs) whilest in the Body, and also in a separate State from the Body.

10. When we Read of the Soul, or Spirits of just Men made perfect, in Heaven, it refers to the Immortal Soul, or Spirit which I speak of, Heb. 12. 23.

Attorney. Pray proceed to prove the Soul is Immortal, and also shew what you mean by its being Immortal.

Housel. Let him first shew what the Soul is, for if he can't do this, some will not believe a Man has any such Soul of which he speaks, let him describe of what shape Figure and Colour it is, whether Long or Short, Red, or White.

Evangelist. I will say with one of my Reverend Brethren, that I cannot pretend to satisfie such a vain mind, and Idle Curiosity; tho' as he observes. 'Tertulian, pleads very eagerly to prove a separate Soul is of a Figure like what the Body hath, and lays some stress on a vision of a Prophetess in his time, whom

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whom God favoured with the Representation of a Soul in a separate state, *Lib. de Anima*. Yet faith hath not thereby Convinced, that it hath any determin'd Figure, or Shape; but what is extrinſical of its own nature. But pray ſee the Folly of the Men, who will not believe there are neither evil nor good Angels, unleſs I deſcribe of what *Shape, Figure, and Colour* they are of, or ſhew how long *Short*, they are, or whether *Red, White*? They may as well be as believing about Immortal Angels, who are Spirits, as to be unbelieving about the Soul or Spirit of Man, on account; tis therefore ſufficient that deſcribe the nature of its ſeveral Qualities, Properties and Operations.

A Man may be ſaid truly to know that there is a God, tho he hath neither *Shape, Figure, nor Colour*; a clear deſcription of God's Omniſciency, Omnipotency, Independency, Immuſibility, Immutability, Omnipreſency, Infiniteſſeſs, Juſtice, Holineſs, Goodneſs. gives us to know what God is, as to Nature, Properties, and Perfection

and that there is none like him in Heaven nor Earth, and he that would know more, or else believe there is no God, is no doubt an Athiest, and so I fear is this Criminal.

But we can prove in the Negative that the Soul is not the breath of Man, for Man and Beast have all one Breath. *For that which befallerth the Sons of Men, befallerth Beasts, even one thing befallerth them both; as one die, so dieth the other; yea, they have all one Breath,* Eccles. 3. 19. But that Solomon might convict all Men that Man has an Immortal Soul, (tho the breath is not the Soul) he adds verse 4. *Who knoweth the Spirit of Man that goeth upward, and the Spirit of a Beast that goeth downward to the Earth?* 'Tis this most noble Spirit, or Soul, which only gives Man such Glory and Pre-eminence above a Beast; and he that denies there is an Immortal Spirit in Man, certainly casteth the greatest Contempt upon him, and as much degrades him, as is possible for the vilest Mortal to do. More-

2. The Soul is not the *Blood*. See Mr. *Wadsworth* on the Soul. page 28
 29. If it was the Blood, it must be Mortal, and may corrupt as the Body doth; also be wasted, or be more or less at one time then another, and instead of a Spiritual, an Earthly Physician, or Chirurgeon, would be the best Divine (as he notes) besides a Man may not have the same Soul at *Thirty* Score which he had at *Ten* or *Fifteen* but such idle Conceits of the Gross Ignorant is not worthy of one thought. Some I know have as much erred on the other hand, Affirming the Soul is part of the Divine Essence, as the *Manichees* of Old, and others of late, which is horrid Blasphemy.

The Soul is a Creature. God formed the Spirit of Man within him, *Zach.*
 21. It is a Created Spirit, or an Incorporeal, or an Immaterial Substance sometimes called Spirit, and sometimes Soul, a Spirit (as our Lord says) *but not Flesh and Bones*, Luke 24. 39. And this Spirit Created of God, infused into the Body, is endued with Sense

and Reason, and hath power to actuate the Humane Body, tis invisible as all Spirits are; whose very Being or *Essence* is *Life* (or Life is an Essential property of it) it being of an *Anglick Nature*, Quick, Nimble, Swifter then thought, so Vigorous and Indefatigable, its sparkling Beams never Vanish, but every motion of it (as one observes) has Immortality stampt upon it, it is capable to bear the Image of God, and of Divine Union, and Communion with him, and of highest *Raptures*, and *Extacies* ; yea, of such Ravishments that cannot be uttered.

But to proceed, When I say it is Immortal, I do not mean, it is of and from it self, and so from Everlasting; for God only in that Sense is Immortal, and hath Immortality, but it was Created Immortal, *i. e.* it cannot Die, and shall not be annihilated, but is of the Nature of the Angels.

Honfel. Doth not a Man beget the whole Man, both Body and Soul?

Judge. Let *Paul* Answer him.

Paul.

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Paul. Man is the Father of the Flesh only, not the Begetter, or Father of the Spirit, *Furthermore we have had Fathers of our Flesh which corrected us, and we gave them Reverence ; shall we not much rather be in subjection to the Father of Spirits, and live.* Heb. 12. 10.

Evangelist. Friend, Observe what Paul saith, Our Fathers only begat our Bodies, which he calls our *Flesh*, or the *Fleshy* part ; 'tis the glorious Prerogative of God only to be the Father of our Spirits, the Soul immediately proceeds from God, *That which is Born of the Flesh, is Flesh, &c.* And now further to prove the Soul is Immortal. — Consider,

First, The Soul was not made of Earth as the Body was, nor at the same time, and therefore they are two distinct Beings, and of a different Nature. The one Material, the other Immaterial ; The one Visible, the other Invisible ; The one may be willing, when the other is weak ; *the Spirit indeed is willing, but the Flesh is Weak ;* The one is the House, the other the Inhabitant ; the

one

one is fed with Corporal Food the other with Spiritual Food; And from hence, I infer the Soul is Immortal. *That which is fed with Immortal Food is an Immortal Creature, but the Soul is fed with Immortal Food, Ergo.*

Let Doctor More speak to this.

Dr. More.——

(Feeds at all;

As the Souls Meat of which she Feeds; if that she is Immortal, if she need not Eat.

But if her Food prove to be Spiritual, Then She's not Blood, or ought Corporeal.

Evangelist. Can that be a Mortal Creature, or Being, that feeds upon the Flesh of Christ, and drinks his Blood? or do we (as the Papists say) feed Corporally upon the real Body of the Son of God in the Sacrament? What say you, *Houfel*?

Houfel. No, I believe 'tis a Spiritual eating by Faith only.

Evangelist. Then your cause is gone, for ever. But,

Secondly, I Argue again, That which is a Spirit, or whose very Essence is Life; (or Life is an Essential property of it) is Immortal; but the Soul of Man is a Spirit, or whose very Essence

sence is Life (or Life an Essential property of it) therefore the Soul of Man is Immortal.

Houfel. I am no Logician, pray Sir bring plain Scripture Proof to demonstrate the Soul is Immortal ; you may draw Inferences from the Text you bring.

Evangelist. That I shall do, and the First Scripture is Gen. 2. 7. *And the Lord God formed Man of the Dust of the Ground, and Breathed into him the Breath of Life, and Man became a living Soul.*—from hence

1. *I Infer,* That Man consisteth of Two parts, viz. A Body and a Soul, the Body was made of the Earth, and that the Soul was Formed by the Breath of God, or by Gods Breathing into him ; the Lord Breathed, or Created his Spirit, or Soul, by which means he came to Live a Rational Life, different from the Life of *meer Animal* Creatures. *Breath* is not to be singly understood but that active power of God which Created the Celestial Habitation above, as *David* notes, *By the Word of the Lord were the Heavens made ; and all the Hosts*

of

of them by the Breath of his Mouth) but to be understood for that Breath which by the power of God was so infused into Man that it intail'd on his Progeny an Eternal and Immortal Substance, or a never Dying Soul.

When it is said God breathed into man, it can't mean his breathing as we do at our Nostrils; but a special Act of Creation, by which he formed the Spirit of Man.

2. I observe that the Soul is not (as one notes) a meer Accident, Mode, or Temperament of the Body, but a Substance really distinct from the Body, because there went a new act of Creation to the production of the Soul, distinct from what was put forth to the Creation of the Body. God doth not by one Act of Creation make the Body, and then by another Act Create its Accidents, and so add them to the Body, because it is the Nature of all Accidents to be dependant on, and be inherent in the Body.

Houfel. I am no *Philosopher*, and therefore speak more to my Understanding.

D

Evan.

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Evangelist. I speak as plain as I well can.

3dly. I Infer, That the Soul being really distinct from the Body, it necessarily follows, it can subsist without the Body, and therefore doth subsist when the Body is dissolved, and since Life is an Essential property of the Soul, it follows, that in its separate State from the Body it Lives, and therefore it is Immortal.

Hon^{se}l. Pray let me have an Advocate to speak for me.

Attur^{ny}. Who is it.

Hon^{se}l. 'Tis *Estibius Phychatethes*, alias *Dr. Coward*.

Attur^{ny}. What says he? Let us hear him.

Dr. Coward. My Argument is this, *Viz.* If Life be properly the Soul, then when Life shall cease, Soul must cease too; but from the whole Current of Scripture Life is the Soul, and Soul is Life Ergo: when Life ceases, the Soul ceases, pag. 206, 207.

1. Evan. We have shewed the various acceptation of the Term Soul in the Scripture, and as in some places it is taken only for the Breath of Life,

so

so in other places for a *Dead Carcass*, and what of this? Since in other places it signifies the *Immortal Spirit of Man*, or that Immortal Soul that Lives when the Body Dies, which Man cannot kill: The Immortal part of Man is properly *Soul*, tho' sometimes Soul is taken figuratively, as I before hinted.

2. Doth it follow because Life is an Essential property of the Soul, that therefore Life (or meer Breath) is properly the Soul, and that it is no distinct Immaterial Spiritual Substance? I have proved from *Solomon's Words*, that Man and Beast have all one Breath, yet not all one Spirit; and that the Spirit of a Man doth not dye, or go downward, as the Spirit of Beasts do.

3. Can't a Spirit, or an Immaterial Substance—be united to, and possess, influence, and actuate the Body for a time, and then leave it; but that Spirit must cease? This Man, *Houfel*, helps you not at all.

2dly. I shall pass to another Scripture *Eccles. 12. 7. Then shall the Dust return to the Earth, and the Spirit to God that Gave it.*

1. From hence, I argue, as before,

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Man consisteth of two Parts, *i. e.* Body and Soul, and that the Body at Death goes one way, and the Soul another, or that the Soul or Spirit dies not, or returns not to the Earth with the Body, the Body being Mortal, goes to the Ground from whence it was taken ; and the Soul being immortal, goes to God that gave it, to be disposed of by the Lord, or to receive its Reward, or Punishment if Wicked, to a Sentence of Confinement ; and if Holy, enter into Paradise. See here, and observe it well, the Body and Spirit of Man go not both to one and the same place, and that when the Body Dies, the Spirit or Soul Lives, either in chains of Darkness, or in Mansions of Light and Glory, or in Joy or Sorrow ? Shall a Mortal or Dead thing go to God ? What is that capable of ?

Dr. Coward. The Spirit returning to God that Gave it, does not mean a distinct substance, but only Spirit or Life ; and when Man Dies, that Power of Life which was planted in Material Man, centers again in God. p. 210.

Evan-

Evan. If the Soul be nothing but Breath and so the same with that Breath of Beasts, *i. e.* no distinct Immaterial Substance, why does Solomon say, *The Spirit of Beasts go downward to the Earth, and the Spirit of Man goes upward?* &c. And why should not Spirits of the same Nature (if neither be a distinct substance) go both the same place? Besides, Friend, you Beg, and prove nothing: But other Texts about the Soul clearly confirm that the sense *I* give is true, and your's an Idle Scriptureless Notion.

3. The next Text therefore doth the Business effectually, *Matth. 10. 28. And fear not them which Kill the Body, but cannot Kill the Soul, &c.* How dare any say the Soul is Mortal, when the Lip of Truth says Man cannot kill it: *That which is mortal Man can kill: But Man cannot Kill the Soul, Ergo, The Soul is Immortal.*

Houſel. Man can't kill the Soul for Ever, it shall live again.

Evangelist. Ever, is not in the Text, but pray can Man kill the Body for Ever, shall not that live again? If the Soul dies with the Body, then he that

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kills the One, kills the Other also; but the Soul lives when the Body dies; therefore 'tis Immortal. —

2. I have also proved that the Soul is more than Life, viz. a distinct substance from the Body, therefore you and the Dr. abuse the direct sense of our Blessed Lord.

Dr. Coward. Why then did not St. Luke use the same Words? He says, *After Men have killed the Body, they have no more that they can do, &c.*

Evangelist. Mathew speaks more fully in this case than *Luke*, tho' both mean the same thing: *Mathew* tells us what the more is, which Man cannot do when he has killed the Body, viz. *he cannot kill the Soul*; shewing clearly that there is such a Soul in Man that is capable of worse Torment then bodily pains, and that at Death the Wicked, or such that deny Christ, shall endure those Soul Pains and Torments.

4thly, But to Proceed to another Scripture, *I say unto thee, This Day thou shalt be with me in Paradise, Luke 23.43.* I have made use of this Text before to prove that Separated Souls of the Godly go to Heaven

Heaven at Death ; but because *I* would hear what sense these men put upon these words, *I* mention it again.

Paradise *I* have proved by *Paul's* own words is the *third Heaven* whither the Spirit of Christ and the Spirit of this Believing Person went that very day, and therefore man's Soul or Spirit is Immortal, the suddenness of his Souls Enjoyment, viz, that he should that Day find his Soul in Paradise with Christ, was no small Cordial of Comfort to him now ready to Die.

Dr. Coward. This Thief might be one of those Favourites who arose with our Saviour, p. 288.

Evangelist. Was the Body of our Saviour that Day in Heaven ? How Foolishly do you Argue ? He lay Three Days and Three Nights in the Grave, and was Forty Days and Nights on the Earth, with his Disciples after he arose from the Dead, before he Ascended up into Heaven ; besides those Saints that rose, did not Rise till after Christ was Risen. And now *I* think of it, this is a full Proof, that the Saints go up to Heaven. *Houfel*, whither went those Saints that

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Rose from the Dead, and appeared to many in the City? Did they go into their Graves again, or did they not go up to Heaven? You can't think they abode on Earth.

Houſel. Lazarus arose from the Dead also; and if Lazarus's Soul was in Heaven when separated from his Body, 'tis strange he did not declare what he saw in Heaven; besides, did not Christ do him much injury to bring his Soul again into his Body?

Evangelist. the Soul of Lazarus tho' separated from his Body (*Four days*) was not a glorified Soul, not a Soul then made perfect, for a glorified Soul, made perfect and pure from all Pollution, does not, cannot return to abide in a mortal and sinful Body; therefore Lazarus's Soul did not then go to Heaven; and for any to enquire where it was, is but to shew his Folly, and to be wiser than it behoveth:

5. Further to prove the Soul is Immortal, Take another Text, *I knew a man in Christ Fourteen Years ago, whether in the Body, or out of the Body, I cannot tell, God knoweth — How he was taken up in*

to Paradise, and hear'd unspeakable words,
&c.

1. I from hence infer, That the Soul is capable to be separated from the Body: For else *Paul* must have said he was in the Body (that is his Soul) when he was taken up, if the Soul was not capable to be separated from the Body,

2. I infer that the Soul in its separate State from the Body, is capable of *Spiritual Ravishments* or *Extacies* of joy in Heaven; for else, as before, *Paul* speaks Impertinently to say that he knew not (when he was taken up into Paradise and heard unspeakable words) whether he was in the Body or out of the Body; 'tis most evident *Paul's* words supposeth that 'tis possible for the Soul to be separated from the Body. And it is as clear that he knew his Soul when out of the Body was capable of those Heavenly Joys and Ravishments; for else what he intimates could have been no doubt to him.

Hou. He says he knew a man; and again he says he was taken up, &c, Is the Soul a man? &c.

Evangelist. What of that? *Paul* could not mean his whole Person, consisting
of

of Soul and Body ? For could the whole man be out of the Body ? That would be down right nonsense ; therefore when *Paul* says *He* was taken up, or knew a man, he means either in his Body and Soul both, or else his Soul only, which was his chief and noble part which some times bears the name of the whole Person.

6. A another Text is that in *Phil.* 1. 21, 23. *For me to live is Christ, and to die is gain. For I am in a strait betwixt Two, having a desire to depart and be with Christ, which is far better.*

1. I infer from these words that *Paul* knew his Soul was Immortal (and so the Souls of all men) because Death to him, or to die presently, would be gain to him, and that it was far better for him to die presently, than to live any longer in the Body ; now suppose *Paul* should have lived (as I hinted before) many Years in the Body (all which time he should have enjoyed Sweet Communion with Christ, and joy in the Holy Ghost) would it not have been loss, and no gain to him, should God have took away his life presently, provided his Soul at Death dyed or slept with his Body ? For

if

if he died presently, he should not rise any sooner, than if he had lived 40 years longer.

2. I infer, that *Paul* well knew, when his Soul departed from his Body, it went to Christ; for his being with Christ, cannot refer to the Resurrection, because he speaks of *departing* (that is, from the *Body*) and I am (that is my Soul) *in a strait betwixt Two, having a desire to depart.* At the Resurrection both Body and Soul are re-united, and one can't be said to depart from the other any more for ever.

3. I infer, that the Happiness and Joys of Believers at Death (their Souls then going to Christ) is far greater than what they have whilst they live in the Body on the Earth: For they have then the Personal Presence of Christ, or are with him: Heaven is the Celestial Paradise wherein the Majesty of God is revealed in the most illustrious manner; the Pleasures of that Paradise are ravishing and inconceivable, and so Believers gain by Death, far greater Consolation, than any Saint can have whilst in this World.

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7. See 2 Cor. 5. 1, 6, 8. verses, which I opened before,

8. Read Col. 1. 20. *And (having made Peace through the Blood of his Cross) by him to reconcile all things to himself, by him I say, whether they be things on Earth, or things in Heaven.*

It appears that there are things in Heaven that are reconciled to God by Jesus Christ, as well as things on Earth: therefore I infer there are in Heaven the Souls of Believers, who once were in a state of Enmity against God; for none need to be reconciled to God, but those only who once were enemies to him, and evident it is that there are no things in Heaven that were once in a state of Enmity against God but the Souls or Spirits of just men. If you or others should say that the Apostle means by things in Heaven, the Angels.

I answer, the Angels that are in Heaven never were in a state of Enmity against God, and therefore cannot be said to be reconciled to God: Besides Christ was not ordained to be a Reconciler of Angels, but of sinful man only.

Houſel.

Houſel. Some ſuppoſe the Apoſtle means the Angels of Heaven being reconciled to men on Earth.

Evangelist. That can't be, for he ſaith not that Chriſt hath reconciled things in Heaven, to things on Earth ; but he ſays things in Heaven and things on Earth were reconciled unto God ; (that is) all that ever were ſaved, were reconciled to God, and ſaved by Jeſus Chriſt, even them who lived before, as well as thoſe who lived after Chriſt offered the Atoning Sacrifice. See *Wadſworth*.

9. The next Text is that in Heb. 12. 23. *We are come to the Spirits of juſt Men made perfect, &c.*

Two things ought here to be Conſidered.

1^{ſt}. That there are in Heaven the *Spirits of juſt men*, who are made perfect; for

1. Thoſe *Spirits of juſt men* are not ſuch who are living on Earth, (as *Reverend Wadſworth* has well demonſtrated) but theſe in Heaven, becauſe all the Spirits of the Godly dwelling here on Earth in their Bodies (when the Apoſtle wrote this Epistle) made but up the general Aſſembly of the Church of the
First

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First born whose Names are written in Heaven. v. 23. Now distinct from these, the Apostle speaks of the *Spirits of just men made perfect*. Which must mean such Spirits that were out of Bodies.

2. Because the Spirits of Godly men on Earth (in the Body) are not yet made perfect, *not that I have already attained, or either were already perfect*, Phil. 3. 12.

3. Nor can the Apostle mean the state of *just men* at the Resurrection (saith he) consisting of Souls and Bodies, because the Apostle speaks of such Spirits that are at present made perfect; besides, at the Resurrection the Bodies of *just men*, (as well as their Spirits, are now) shall be made perfect, Again, where do we find when Spirit is joyned with man, (as it is here) viz. *Spirits of just men*, that it is ever taken for the whole man; but only for that part, which is the Soul. See Dr. Owen, on this Text, also Mr. Gouge on the Hebrews.

2ly. How may we be said to come to the *Spirits of Just men made perfect*? I answer, This can intend no more than by clear Revelation, or Knowledge of their happy state at Death; which was but dark-

ly

ly discovered under the Law, (while the typical Church state of Israel continued) God was known then *To be the Judge of all*, but we in Gospel times are said *To come to God the Judge of all*, v. 23. that is, to a clearer Revelation of this great Truth, and of all others also.

10. The last Text I shall now cite to prove the Immortality of the Soul, is that in Rev. 6. 9, 10, 11. *I saw under the Altar the Souls of them that were slain for the word of God, and white Robes were given unto every one of them &c.* Tho Souls sometimes are taken in Scripture for dead Bodies (and so some take it here, yet when 'tis said, that *white Robes were given to every one of them*, it can't mean dead Carcasses; for have they white Robes given to them? And this whilst many of the Saints (their Brethren) live on the Earth, and must be slain as their Bodies were, or until *cruel Persecutors* have filled up their measure. *White Robes* signifie no doubt *Triumphant Garments*: which shews that the Souls of the Godly (departed this Life) are Triumphant in joy and glory in Heaven; under the Wing of Christ our *Altar*.

And

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And thus we have proved from plain Texts of Scripture, that the Soul of man is Immortal and goes to Heaven, or to the Prison of Darknes at Death. But before I have done with these men, let me add Two or three Arguments further to evidence the Truth hereof.

Attorney Gen. Cryer, Call in Mr. Flavel; for tho' he is dead, he yet speak's.

Cryer. Mr. Flavel come into the Court. Flavel, Here.

Attorney Gen. Mr. Flavel. What say you about the Soul of man?

Flavel. The Soul of man is a simple spiritual immaterial, and an un-mixt Being, not compounded of matter nor Form, but void of matter and altogether Spiritual; that it is void of any Principle of Corruption in it self, and that it is not liable to a stroke of Death by any adverse Power without it, This my Lord, I have proved. See Flavel on the Soul, p. 96. 97.

Attorney. we know it, Reverend Flavel; go to another Argument.

Fla. 2. The Immortality of the Soul may be evinced from the everlasting Habits which are subjected inherent in it, if these Habits abide for ever, certainly so must

must the Souls in which they are planted. See John 4. 14. The Seed remaineth in him, 1 John 3. 9. The Habits of Grace I have proved everlasting 2. That they are inseparable from Sanctified Souls. page 103. Some may object against what Mr. *Fla.* asserts here, and say, This Argument only refers to the Souls of Believers: True, but are not all mens Souls capable of such Habits, if God was pleased to infuse them into them? Or can Spiritual Habits influence eternally a mortal Subject, or Creature that dyes.

Fla. I have more Arguments, if the Court please to hear them.

Attorney Gen. I know it very well, Sir: The Church of God hath cause to bless God for your great pains in clearing up this Truth as well as others; but we want time to hear your other Arguments now.

Attorney Gen. have you any thing, Mr. *Evangelist*, further to say?

Evangelist. Yes Sir, if the Spirit of Christ hath taken up its Cohabitation in the Spirits and Souls of Believers forever, then is the Soul Immortal; because that Subject in which the Holy Spirit himself

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himself dwells for ever, must live for ever, because the Spirit is Life: He shall abide with you for ever, John 14. 16. for he dwelleth with you, and shall be in you, ver. 17. Pray read Rom. 8. 11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal Bodies by his Spirit that dwelleth in you.

Some from this Text talk of the Spirits dwelling in the dead Bodies of Believers, but I can't find in our Sacred Records any ground to believe that, for the Subject and proper Seat of the Spirit is the Soul of a Believer, there he dwells, and will dwell; and never leave his Habitation; there being not only a mystical union between Christ and the Believer, both Body and Soul, but the Spirit cohabits and for ever will dwell with the Soul; so that when the Body dies, the Spirit abides with the Soul; and when the Soul returns at last day, the same Spirit being in the Soul, shall quicken the mortal Body; and this, I conceive, Paul doth plainly enough assert in this place. Where the Holy Spirit is, or cohabiteth,

he

he is a vital Principle; and when the Soul returns, the Spirit being in it quickens the Body, and by this means every Believer has a Two-fold Life of Immortality in him, 1. The rational Life of his Immortal Soul, 2. The Spiritual Life of the Holy Ghost. — But to proceed.

2. I Argue, That if the Soul be mortal, and Dies with the Body, let any man prove it shall have a Resurrection at the last day; for the Scripture speaks not a word of the Resurrection of the Soul, but of the Body only, or that which returns to Dust.

Attorney. What have you to say, *Hou- sel*, before the Jury bring in their Verdict?

Houfel. My Lord, Dr. Coward has in a large Treatise proved the Soul is Mortal; they say 'tis he who Wrote that Book called *Second Thoughts*, wherein he Asserts, That that Notion, as believed of an Humane Soul, being a Spiritual and Immortal Substance, united to Humane Bodies; is a plain Heathenish Invention, and not Consonant to Principles of Philosophy, Reason or Religion; they say he is a Learned Man; and is it any wonder, that

that I should be misled, who pretend to little Learning, when such men thus err, if it be an Error? At this the Court seem'd amaz'd.

Solicitor Gen. What a bold Erroneous *Wretch* is this, let us seize him, and in a formal manner arraign him: For if he be a Learned man he may do much more harm than this simple *Houfel*.

Attorney Gen. He has been try'd already by *Alethius Philosyches*, and *Reverend Turner*, Lecturer of *Christ Church*, and cast as far as they have gone; but he may expect another Tryal in due time, but we can't try him now: Those worthy men who have read this Book (I hear) conclude 'tis as pernicious a peice as most which have lately been published; his Book, all pious men conclude directly tends to strengthen the hands of profane persons, by causing them to believe they die like brut Beast; and so to obstruct the Work of Reformation of Manners. And if he be no better a Physitian than he is a Divine, 'tis pity he should practise Physick any more at *Ipswich*, or else where; for if his Physick be no better than his Divinity, he

he will kill all, and cure none ; at present let us leave him and hear what Mr. Evangelist hath more to say.

Mr. Evangelist. Then I will proceed to a third Argument : 'Tis said that our blessed Lord and Saviour, was made like unto us in all things, sin only excepted ; from whence I urge, if Christ's humane Soul was Immortal, the Souls of all men are Immortal ; but Christ's humane Soul was Immortal, for sure none will say the Soul of Christ dyed with his Body, because he said, *Father, into thy Hands I commit my Spirit.* Our *Assessors*, say well, This is great proof of 'the Immortality of the Soul. Our Saviour would not have commended his Soul into his Father's hand, if it had been to have expired with the Body.

But to say no more to this, let me in the next place shew some of those grand Absurdities that rise from this Error, of the Soul's Mortality.

Attorney. Pray Sir proceed.

Evangelist. If the Soul of Man be Mortal, (as well as his Body) then it will follow the Body of Man was Created in the Image of God ; for these Men deny

deny the Soul to be any Spiritual Substance, and so not capable of Gods Divine Image to be stamp't upon it.

2. And then also it would follow that the sin of *Adam* brought only upon him and his Posterity no more than the Momentary pains of Sicknefs, Blindness, Lameness, &c. and Temporal Death, or the utter Dissolution of Soul and Body, which is no doubt vastly short of the Punishment of the first sin.

3. Moreover, then also it would follow that the *Poor Beasts* were as severely dealt with, for Man's sin, as Man himself. See Mr. *Wadsworth*.

4. Also then God did manifest no such great Act of Divine Grace, in sending his Son to recover Man out of the Fall, and the Curse that sin brought upon him; for if we had not been Redeemed, we had but Perished as *Meer Animals* do, our Souls being not capable to endure Eternal Misery.

5. Moreover, then our Saviour was only a Temporal Redeemer, or only restored Man to Life again (*I speak not of what our Lord hath purchased*) but what he Redeemed man from, which
could

could be nothing more then what punishment was inflicted on him for his sin; besides, this *Houſel* ſeems to intimate that no Man ſhall have any other good by Chriſts purchaſe ſave an Earthly Para-diſe; *i. e.* no Glory in Heaven, but Bodily or Earthly Injoyments only.

6. Alſo then Man is no more a capable Subject of Communion with God in his Soul than a Beaſt; and then alſo thoſe Fears that riſe in Wicked Mens Hearts of Sorrow and Miſery, and thoſe Hopes, Comforts, and Joys in Godly Mens—Hearts at the Hour of Death, are but Deluſions and meer Fancies.

7. Alſo then there is no ſuch thing as a Spiritual Death of the Soul, (which is a privation of the Life of God, and light of his Countenance) nor any ſuch thing as quickning of our Souls, nor can thoſe ſayings of Chriſt be true, *that he that believeth in me ſhall not Die*, which can refer to nothing but to the Soul of Believers, for their Bodies die as well as others.

8. Moreover it would follow then that there is no ſuch grand Evil in Sin, as the Scriptures declare, for if Man's Soul

Soul be Mortal, Divine Justice and Wrath for the sin of *Adam* wholly Determined and ceased (had he not Redeemed him) in Temporal Death, and in an utter Annihilation, or Reducing him to nothing, but who can believe that the sin of such a Noble Creature as Man, Committed against an Infinite God, and being a contempt of infinite Love, and Goodness, and the highest Treason against the Majesty of Heaven, and a Violation of his Holy Law, and defacing his Blessed Image, should meet with no greater Punishment then that?

9. Then also it followeth that the Justice of God did not require an infinite Satisfaction, or that our Redeemer ought to be *God and Man*, or an infinite Person, neither was there any need of such suffering in his Soul which he incurred.

10. Then also there are no Souls of the Godly in Heaven, and so no *Spirits of Just Men made perfect there*, but 'tis as *Houfel* says; nor are the Souls of the Wicked in the *Prison of Hell*, and so *St. Peter* was mistaken, in saying that the *Spirits of these Men are in Prison who once*

were disobedient in the Days of Noah,
1 Pet. 3. 19, 20. Nor did the Soul of the
Rich Man, go to Hell, and endure Tor-
ment there, whilst he had *Five Brethren*
living on Earth ; for tho' that be a Para-
ble, yet it shews that the Souls of the
Wicked at Death go to Hell, and the
Souls of the Godly go to Heaven.

11. If the Soul be mortal, consisting
of the *Four Elements*, viz. *Fire, Air,*
Water, and Earth, or is no *Immaterial*
Substance, then meer matter can think,
understand, contemplate, remember, and
have Communion with God, bear his
Image, and feed upon Spiritual and In-
corruptible food, which is absurd once
to suppose. Strange, that that Spirit in us,
which is united to the Father and Son,
and has Communion with him, and un-
derstands sacred Mysteries, being some-
time filled full of Love, Joy, and De-
light in God, should be nothing else but
a Congerie of *Air, Fire, Water, and*
Earth, and yet be capable of such things!
Or if the Soul be only the Breath of
Life, or no *Immaterial Substance*, is
meer Breath, or Wind capable of those
things before-mentioned?

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Let

Let me here add what *Flatman* in his
Poems, speaks (as cited by a *Late Learned Author*)

But Alas 'tis hard for Men finally to be
 brought to a disbelief of their Souls Im-
 mortality, as 'tis to disbelieve the being
 of a Deity; the Soul discovers its own Im-
 mortality, in every Breast by its Hope
 and Fears, Joy or Sadness. And ———
 I'll proceed to another Argument.

*When on my Sick Bed I do Languish,
 Full of Sorrow, full of Anguish,
 Fainting, Gasping, Trembling Crying,
 Panting, Groaning, Speechless, Dying;
 My Soul just now about to take the Flight
 Into the Regions of Eternal Night.*

*O tell me you,
 That have been long below,
 What shall I do?*

*What shall I think, when Cruel Death appears,
 That may Extenuate my Tears!
 Methinks I hear some Gentle Spirit say,
 Be not fearful, come away;
 Think with thy self, that now thou shalt be free,
 And find thy long expected Liberty,
 Like CÆSAR with Assurance Great come on
 And unarm'd, attempt the Lawrel Crown,
 That lies on the other side of Death's Rubicon.*

4thly, The Souls Immortality is discovered by its own internal Properties, in many respects; particularly in that nothing but God himself can satisfy it, or fill its desires; 'tis not Earthly Riches, Honours, Pleasures, Friends, Relations; nor long Life, can satisfy it, no, it is ever Restless (like *Noahs Dove*) until it returns to God in Christ, the only Ark of Safety. ——— It coming immediately from God, it cannot be satisfied without its *Summum Bonum*, or chief Good, and therefore if it Eternally lose God, it is miserable for Ever.

I have much more to say if this Honourable Court please to hear it.

Attorney. Sir you have said enough; let us hear the Verdict of the Jury (now the Judge having summ'd up the Evidence) the Cryer was bid to call over the Names of the Jury, which was done: Are you good Men of the Jury agreed in your Verdict?

Jury. Yes, we are agreed.

Clerk. What say you, is *Zachariah Housel*, Guilty of what he stands Indicted of, or not Guilty?

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Jury. Guilty my Lord.

Clerk. What sayst thou *Zach. Housel*,
hast thou any thing to offer, why thy
Sentence should not pass against thee.

Housel. My Lord, I have not much to
say, but I do entreat this *Honourable*
Court to let *Dr. Coward* speak for me;
pray shew pitty on a poor Ignorant
Frenchman; he is a Learned Person.

Attorney. He is a Deliquent, yet we
will hear what he can say on your be-
half, as his *Second Thoughts* — But he
must think again.

Dr. Coward. I can't justifie all this
poor Man has Wrote, but I affirm 'tis a
Heathenish conceit for any to believe
the Soul is a *Spiritual Immortal Sub-*
stance.

Solicitor Gen. VVell Friend we shall
talk with you further at another time :
But why are you so bold to assert this
gross Error.

Dr. Coward. That *Doctrine or Belief*
is most agreeable to a rational Nature
which is most easily comprehended, and
understood, as having the most probable
Grounds of Truth, but the *Doctrine of the*
Mortality of the Soul has this Ergo : —

Or the Soul of Man Immortal. 101

A mortal Principle and Perishable, should rather be joyned to a Mortal Body then one that is Immortal, Second Thoughts, page 150.

Evangelist, I desire this Honourable Court to give me Liberty to Answer him in this Case.——

VVhich was Granted ——

1. If man was created to no higher End then meer Animal Creatures are, there might be something in what he says; but man was made for a far higher, and more noble End and Design, *viz.* To enjoy God, to live to his Maker, and to seek, serve and glorifie him, *Acts* 17. 26, 27. Now is that Doctrine that declares the Soul of man to be mortal, or no Spiritual Immaterial Substance, most easily to be comprehended by Rational Nature, or can it be understood, as having the most probable Grounds— Meer Matter, meer Life, or Breath, all know can't Think, Understand, Contemplate, &c. (as I newly said) nor have Communion with God, or bear his Image; therefore, tis not easie to believe the Soul is mortal, corporeal matter, or simple Breath, and no Immaterial substance. But to proceed

2. VVhen you talk of the Power of God, *viz.* That nothing is impossible with him, and so can create *dull matter* to be the active Principle of *dull matter* do you Argue like a *Philosopher*? Or is that more easily conceivable, then that which you hint, we believe, *viz.* *That God Created an Immaterial Spiritual Being whose very notion implies Activity, to be the Principle of all Operations in man.* *Second Thoughts, page 101.*

Strange! VVhat one while Argue against a Truth Revealed, because your Reason cannot comprehend it; and at another time plead for that (which is contrary to Reason and Revelation too) from the Power of God? Sir, is it rational to believe, or is it any where Revealed in Gods Word, that *dull matter* is or can be the active Principle of all those Noble Operations in man, which we say center in his immaterial and active Soul?

3. Some say that *Natural Religion*, is most agreeable to Rational Nature, and easiest to be understood, and therefore say there is nothing in Christianity mysterious, and therefore revealed Religion

Religion is not to be believed, which without Controversy is a great Mystery; Tim. 3. 16. Tis to be feared, (what ever you speak of the Power or God) that you believe nothing about Christianity that is above your Reason.

But Sir, are there not some things in Nature, above all mens natural Comprehension? But 'tis a plain case, that what you say here, is not consonant to the Principles of *Philosophy*, Reason nor Religion; the *Philosopher* smiles, and the true Understanding Christian is ashamed of you; But a word or two, to the men who will believe nothing above their natural Reason.

Above Reason, is an Equivocal Expression, and signifies two things.

1. That which does not exceed our Powers of Understanding, but is concealed from us, and lies out of our reach by some Accidental Impediments, which can't be removed, as the center of the Earth, the cause of the Flowing and Ebbing of the Sea, &c.

2. Things may be above our Reason in their own nature, they exceeding and are no proper objects of our Facul.

ties in this sense, the nature of God, Father and Son, and Holy Ghost, as one intire and individual Essence, with the mystery of the Union of the Two Natures in the Person of Christ, and other Principles of Christianity, are above our natural Reason to comprehend.

3. Moreover 'tis more easie to rational Nature, to believe that a man should be Justified by his Works, and inherent Righteousness, then by the Righteousness of Christ (God-man) imputed to all them that believe in Jesus — and is not received because tis above Reason? therefore was what you say indeed more easily comprehended, by Reason or Rational Nature, about the Soul (which we utterly deny) yet it follows not it may therefore be a Truth but (certainly it is) a grand Error. —

Atturney. Have you Dr. any more to say.

Dr. Coward. Yes, *Job* saith, *If he had dyed from the Womb, he should have been as if he had never been,* *Job* 10. 19.

Atturney. Cryer, Call Mr. Caryl into the Court.

Cryer.

Cryer. Mr. Caryl. Come into the Court.

Caryl. Here.

Atturmy. Mr. Caryl, What does Job mean by them Words, Job 10. 19. *I should have been as if I had not been.*

Caryl. Job means his Afflictions should
‘ never have had any being, *had he been*
‘ *carried from the Womb to the Grave ;*
‘ so speedy a Death had quitted him of
‘ all the Evils of this Life ; it is said of
‘ *Abortives* who die in the Womb, and
‘ of such that die immediately after they
‘ are Born, *they are not*) yet they who
‘ live but a moment in Nature, shall
‘ live for Ever ; a Life here, less than a
‘ span long, will be Eternity long, yet
‘ as to this World such a Life is no Life,
Caryl on Job. Cap. 10. 19.

Evangelist. It may be feared that this Man denies the Resurrection as well as the Souls Immortality, see page 225. for else he could not infer what he doth from this Text, that which never was, nor never shall be, can have no Resurrection.

Dr. Coward. What is affirmed of the Souls of Men being in Heaven or in Hell,
makes

makes the General Resurrection, and general Judgment unnecessary. page 40.

Evangelist. That doth not follow, the Soul first sinned, or is commonly first in all Transgression; and therefore 'tis first punished, or (as Mr. Turner notes) hath a fore-taste of Hell Torment; *Malefactors* are committed to Prison and laid in Chains, before their Trial, which is a great punishment, besides some Mens Souls have been Tormented while in the Body, by a Desparing, and distressed Conscience, but their greatest Torment is deser'd; also the work of Faith, Regeneration, and Conversion, in the Godly, begins in the Soul, (tho the whole Man is under a Divine Change) and so the Souls of Believers first possess those Joys above, nay; they have a taste of those Joys whilst in the Body.

2. But is there no pain, no punishment, due to the Bodies of the Wicked? Their Bodies sinned, as well as their Souls, and is it not necessary that their Bodies as well as their Souls should be punished; also is it not necessary that the Bodies of Believers should be Glorified in Heaven, that Glorified God on Earth, and endur-
ed

ed dismal pain and Torments for Christ sake (I mean the Bodies of some of them) who suffered *Martyrdom*, the Lord Christ Redeemed both Body and Soul, 1 Cor. 6. 19, 20. and both are in Union with Christ, and Members of his mystical Body; and is it not therefore necessary both be made Eternally Happy? Besides as the Torments of the VVicked shall not be full until the Resurrection, so also shall not the Joys and Happiness of the Godly, until that Day.

Dr. Coward. Doth not Solomon say, Eccles. 9. 15. *The Dead know not any thing, neither have they any more reward, for the Memory of them is forgotten.*—how then can the Soul be Immortal?

Evangelist. The Dead, viz. the dead Body, or that which dies, knows not any thing. But

2. Solomon refers, it is evident, to the Actions and Events of this World, they know not any thing, that is done on Earth; his Sons come to Honour, and he knows it not &c. Job. 14. 21. A dead man hath no Knowledge at all of what is done among the Living; but doth this prove that the Souls of the Godly know nothing

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thing of the joys in Heaven or what is
there, nor that the Souls of the Wicked
know nothing of the Torments of Hell,
and what is there? That *Solomon* refers to
Earthly things, is evident; see *ver. 6. Nei-*
ther have they any more portion for ever
in any thing that is done under the Sun.

Dr. Coward. It is said *the Soul that sins*
shall die, Ezek 18. 20. That is, the whole
man shall die.

Evangelist. Were the Soul no Spiritual
and Immortal Substance, or nothing but
the breath of Life, you might infer what
you do; but we have proved the contra-
rary.

2. the Soul we have shewed some
time is taken for *Person*; but why here
for the whole man, both Body and Soul,
to die a Temporal Death? Shall not he
that sins in Body and Soul die eternally?

3. We will admit, the whole man
(if wicked) shall die, *viz.* the Body be-
ing mortal dies a Temporal Death; And
the Soul, being Immortal, dies a Spiritual
and an eternal death. *This is the bread that*
cometh down from Heaven, that a man may
eat thereof and not die, John 6. 50. He that
eateth of this bread shall live forever v. 58.

Sir,

Sir, you may from hence infer that Believers shall not die at all, either Body or Soul, as to conclude from the Text you mention that Unbelievers die a corporal Death in Body and Soul. Sir you will one day find your Soul has a Life distinct from the Life of the Body, and tho' it can't die a corporal death, yet may die an eternal death, or live in Heaven eternally, or an Immortal Life.

Dr. Coward. What was to have been Immortal in a state of Innocence, became mortal by Transgression ; but the whole man was to have been Immortal in a state of Innocency, Ergo the whole man became mortal, p. 213.

Evangelist. This you call your grand Argument, which suppoeth no part of man was made or created Immortal, and so the whole man by sin was liable to Mortality and came to be mortal, which we have disproved : For the Body only by sin became mortal ; that being made of Earth, returned to Earth again ; but so doth not the Soul, it being not made of Earth, but an immaterial Substance and therefore was not and could not by sin be subjected to Mortality ; and this appears because there was

a Twofold death denounced on *Adam* if he sinned. 1. *That his Soul should die the very day he sinned, and so it did; for he and all his progeny thereby came to be dead in sins and trespasses, Eph. 2. 1.* And 2. *That his Body being dust, should return to dust again; but that death he did not die the day he sinned.*

Dr. Coward. The Soul sinned as well as the Body and therefore must die as well as the Body, p. 214.

Evangelist. This you say to charge our Principle with Absurdities as if the whole man must die a temporal death. To which I answer, that death which the Soul was capable to suffer, it suffered; and such a death too which is far worse than a mortal death *i. e.* A privation of Spiritual Life, and liable to eternal wrath for ever.

Dr. Coward. That which fell by Transgression required by Christ's Blood Redemption; but Adam, or whole man fell by Transgression; Ergo, the whole man by Christ's Blood required Redemption page 222.

Evan. This is a great Truth, *i. e.* man both Soul and Body fell; and therefore if Christ redeem *Adam*, he must redeem his Soul.

Soul as well as his Body; the Soul was dead Spiritually, dead in sin, being deprived of the light of God's Countenance, and under God's wrath, and lost his Image, and sentenced to eternal death; this Soul therefore must be redeemed.

2. And the Body being mortal and going to the dust, must be redeemed, and raised out of the grave at the last day.—but You render Christ only a temporal Redeemer, as I hinted.

Dr. Coward. God only hath Immortality, &c. 1 Tim. 6. 16. therefore the Soul hath it not &c.

Evan. God only has Immortality originally, and from Eternity, and independently, or of and from himself: But Angels and the Souls of men are by him created Immortal, or have Immortality dependently; God made them Immortal; i. e. they shall ever exist, or never die, nor be annihilated.

Dr. Coward. What if I mention that Text, 1 Cor. 15. 18. Then they also which have fallen asleep in Christ, are perished; that is, if the Dead rise not; and how could that be so, if their Souls are in Heaven, or Immortal?

Evangelist.

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Evangelist. Paul shews that if the dead rise not, then Christ is not risen, upon whose Resurrection alone all the hope a Believer hath of the Spiritual Life of his Soul here, and the Eternal Life of his Soul after, and the Resurrection of his Body at the last day, doth depend ; so that if Christ be not risen (even the same Christ that died, then (saith he) your Faith is vain, ye are yet in your sins, v. 17. that is, your Souls are Spiritually dead, or under God's wrath: And then they also which are fallen asleep in Christ are perished, v. 18. viz. their Souls are under God's vindictive wrath, and their Faith in Christ and hope of being with Christ (that is their Souls at death) was vain, so was their hope of a blessed Resurrection also. For if in this Life only, we have hope in Christ, we are of all men most miserable v. 19. that is, if Christ be not risen, all our Spiritual joy and comfort in Christ is a delusion, and that hope of our Souls being with Christ at death, and in Body and Soul at the last day, is a meer Cheat or we are deceived, and endure Afflictions and Persecutions for Christ's sake in vain, and of all men are most miserable

able

able ; so much dependeth upon Christ's Resurrection. But what doth this make against the Immortality of the Soul, since Christ is risen, and the Souls of all that Believed in him who are fallen asleep, were by the Vertue of his Resurrection Spiritually quickened with him, as well as all the Souls of such Believers who are now living are quickened, and shall all of them have their Bodies raised from the dead at the last day (by vertue of Christ's Resurrection also :

Dr. Coward. I have many weighty Philosophical Arguments to bring against the Immortality of the Soul, if this Honourable Court will please to hear them.

Attorney Gen. Away with your Idle Notions, your Divinity, and Philosophy is no doubt alike (in respect had to this Subject) and much agreeing with some of your learned Questions, as that, in p. 155.

Question. Why could not Matter be made capable of Will, and Understanding ?—

You say God could do it, because nothing is Impossible with him ; but what of that ? God can also of stones raise up Children to Abraham, or give a rational Life to Senseless Creatures ; but how can you by
Philosophy

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Philosophy prove *Matter* doth or can think, will, and understand? For your *Notion* doth more then suppose it possible with *God* to do it; but that he has done it, if the *Soul* be *Matter*, and no *Immaterial*, *Spiritual*, *Substance*.

Some fear you are an *Atheist*, (be sure you are an *Encourager* of such that be *Atheists*) pray what means those words in your *Book*, page 225. where you speak scoffingly of a great *Truth* about one reason of the *Resurrection*; these are your words (*viz.*) *This is a very pretty Notion indeed, to please vulgar Heads, and Cozen a rustick Understanding into the Obedience of Religion and Belief of a Resurrection.*

Dr. Coward. Let the *Reader* observe what I have further said in that place, I'll proceed on *Paul's* words, 'tis the *Person* that was sown a *natural Body* shall rise a *Spiritual Body*, 1 *Cor.* 15. 44. where the word *Body* does not infer a distinction from the *Soul*, &c. p. 221. otherwise it cannot be called the *Resurrection* of man, for *Body* singly taken is not man, p. 220.

Evangelist. I have shewed that by the *Soul* sometimes is meant the whole *Person* and sometimes the *Body* is taken for
the

the Person also; and what of this? All know 'tis that which returns to the Earth, that shall have a Resurrection, and that is the Body only; 'tis said *Christ died, i. e. the man Christ*, but neither his Deity (which is one Essential of his Person) nor is his Immortal Soul *Died*; hence 'tis said *he was put to death in the Flesh &c.* and 'tis said also *that Christ rose again from the dead*: Was it his whole Person? Yea, it must be so, according to your Arguments or else Christ did not rise again, *i. e. the man Christ*, for if it were meant the Resurrection of his Body singly, that cannot be called the Resurrection of Christ— This is according to your learned Divinity, but what Blasphemy must follow such a Notion, I leave to all pious Christians who believe that the two Natures make but one Person, or one Christ.

Dr. Coward. Paul says [we] shall not die— but [we] shall be changed— [we] not our Bodys only, who cannot be called [we] nor could it be true, were the Soul our better part, an Incorruptible Immortal Being, &c. for that has no change at all. See p. 222.

Evangelist.

Evangelist. None are so blind as such who will not see : You can't be Ignorant that according to the Sacred Scripture expressions I might argue after your manner, that the Body is not part of a man, because the Term Soul refers to the man, or is taken for the man; For we know that if the *Earthly House of this Tabernacle were dissolved* [we] *have a Building of God a House not made with Hands eternal in the Heavens,* 2 Cor. 5. 1. Again, he saith while [we] are at home in the Body [we] are absent from the Lord ; he doth not say when this Tabernacle is raised up at the last day. We shall have a Building, an House, &c. but when this Tabernacle is dissolved, and when [we] are absent from the Body, not when Body and Soul are re-united at the last day, but when [we] are absent from the Body, so that it appears most evident that when the Apostle says [we] in these places, he only refers to the Spirit, Soul, or better part, and exclusive of the Body, the Body he calls a house and the Immortal Spirit to be the Inhabiter.

Attorney Gen. This Man is certainly a *prophane Writer*, he ridicules some of the

the most Sacred Principle of Christianity and casts contempt upon worthy Ministers for calling the Soul a *Pearl*, a *Diamond*, &c. Is not that a Pearl or precious thing which our Saviour intimates is of more worth then all the World *Mat.* 16. 26.

Dr. Coward. I affirm that *Soul*, mentioned by *Jesus Christ* is only meant the *Life of man*, *Life* is of an inestimable price and value, and a vast loss if destroyed p. 400. *Life and Soul* is the same thing p. 182. 202.

Evangelist. Then it follows that the loss of the life of man's Natural Body is such a loss that nothing can be given in recompence for it.

2. And is not he a Fool that parts with his Life upon any account whatsoever. who would die for his Country or lose his Soul? Or who as a Souldier will expose his Soul, *i. e.* his Life, and how many Souls have you, *Physitian*, thro' want of care, or Skil destroy'd by your Portions; for you kill the Soul, if you destroy the natural life of the Body.

3. Your Error riseth by mistaking our Lord's words, *He that seeks to save his*
Life

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Life shall lose it. sure every Body ought to seek to save his Life, if it be as you say, if the Life is the Soul; Now Christ commends him that loses his natural Life for his sake; our Saviour therefore must mean the Life of the Soul; not of the Body; for many who denyed him to save their natural lives, did not lose that, I mean were not presently cut off by Death, but lived to an Old Age; therefore I say by Life here, can't be meant natural life, but the Spiritual and Eternal Life of the Soul; and this directly follows by his next words, for *what shall it profit a man if he gain the whole World and lose his own Soul?* For if his Soul be lost, both his Sody and Soul too are lost, and must perish in Hell for ever.

4. Is meer natural Life, or material Breath, capable of joy or misery? — The Immortal Soul is capable of one or the other.

Attorney Gen. Let us hear no more of this man now; but leave him to another time, to be formally tryed, by a proper Jury.

Clark. Zachariah Housel. Hast thou any thing more to say?

Housel.

Houfel. No my Lord.

Judge. Houfel, Draw near and hear thy Sentence.

Thou hast been indicted for writing, printing and publishing an Erroneous Book, wherein, amongst other things, thou hast affirmed that none of the Souls of Believers are in Heaven: And also dost deny that the Godly, in Body and Soul, shall go up into Heaven after the day of the Resurrection and general Judgment at the last day, but only possess the Earth; moreover thou hast abused the holy *Patriarchs*, Prophets, and Apostles: By which Assertion of thine, it appears thou dost deny the Immortality of the Soul of man, and upon a full and impartial Tryal thou hast been found guilty. Thy Sentence is,

1. Thou shalt endeavour to call in all thy Books that they may be burned, many of which, it appears are dispersed into the Countreys, and information is lately come that many poor and unwary People have been disquieted, if not corrupted thereby, and the Christian Religion scandalized, and God greatly dishonoured: Thou shalt therefore humble thy

thy self before God Almighty, and entreat Forgiveness of him, and strive to undeceive all that thou hast corrupted by thy Errors; but if thou dost persist in promoting them, *I* must leave thee to the Judgment of the great day; for *I* can pass no Sentence on thee of corporal punishment; *the Tares and Wheat must grow together in the Field, i. e. the World, until Harvest, the end of the World.*—
And thus the Tryal ended.
And the Court was adjourned—

T H E

THE
GLORY
OF
Heaven Opened.

E *Vangelist.* Since we have upon this Tryal clearly proved, that the Souls of all true believers at Death go up to Heaven, and possess the Eternal Joys thereof, I shall now in a brief manner add two things.

1. *Give a few Hints of the Nature of the Glory of HEAVEN.*

2. *Shew the only Way unto it.*

F

To

To begin with the First of these —
Consider,

1. Heaven is the place of Gods Throne, where the Divine Presence most Gloriously shines forth, for tho' God's Divine Immensity is every where, yet it is consistent therewith to be differently present in some place; tho the Essential Presence of God is the same every where, yet the influxive presence of God is special, and otherwise in one place then in another. See Dr. Bates. There is more of Gods Gracious Presence in his Temple, or in his Church, than is in the World; he *dwells in Sion*; and in Heaven there is more of his Glorious Presence or clearest Manifestations of the effects of his Divine Perfections, even where the express Image of his Person, and brightness of his Glory is now Glorified. We see the shining *Firmament*, and *Luminaries* of Heaven, but cannot look into it, nor behold the Glory of that place above. (2.) The Glory of Heaven, is set forth by all the most Transcendent Excellencies that we can conceive of in this VVorld, but all are as short to reach the Excellencies of that place

place, as Heaven is higher then the Earth. (3.) The VVonderful sight of the Glory of Christs Person, and in him the Soul ravishing nature of the Divine Glory of God, renders Heaven to be so desirable a place. (4.) Heaven is a perfect deliverance, or an exemption from all Evil, and a full and compleat injoyment of all Good, or Soul raising and ravishing Happiness, there is the fullness of Joy, and Rivers of Pleasures for ever more, *Psal.* 16. 11. (5.) There all the Saints see and know one another, and live in perfect Love and Union together, and are intirely united in perfect Love to God, and lie in the bosom of Jesus Christ. (6.) They all there are made perfect in knowledge, and their delights are always the same, never more nor less, nothing to disturb their Peace, nor lessen, or abate their intellectual Joys and Pleasures; as they know no sin, so they know no sorrow, nor never see any dark Cloud to hide the face of God from them. (7.) The Glory of Heaven is solid and substantial, tis called *a weight of Glory*, *2 Cor.* 4. to denote 'tis real and no fanced Glory. (8.) 'Tis

Soul satisfying Glory, excellent in Quality and unmeasurable in Quantitie, hence called *Rivers* of Pleasure. (9.) They are unmixt or pure streams of Joy, Delight and Glory. (10.) Also constant, exhilarating, and refreshing; they never surfeit nor clog those who possess that place. (11.) They are Spiritual or Heavenly Joys, (not like the joys below) that are Earthly and sensual. (12.) The Glory of Heaven is adequate and proportionable to the nature and desires, of the Glorified Soul. (13.) They are also seasonable and eternal.

The Kingdom of Heaven (as one notes) excels all other Kingdoms. (1.) In *Antiquity*, God first raised their structure, and laid the Foundation thereof. (2.) It excels in *Altitude*, 'tis seated above the *Airy Sky*, and the Starry Heavens, the Saints possess Paradise, the highest Heaven. (3.) It excels in Splendor and Riches; it is set out by a City pav'd with Gold, and whose Foundation is precious Stones. (4.) It excels for Peaceableness, 'tis a Kingdom of Peace, no War nor Contention

is

Or the Glory of Heaven Opened. 125

is there. (5.) It excells in Holiness, nothing can enter into it, that defileth; 'tis only the pure in Heart, that go thither. (6.) It excells in Magnitude, its vast dimensions cannot be measured, but it shall want no Inhabitants. (7.) It excels for Unity, Joy, and Pleasure. (8.) It excells for Healthfulness, not one there says, *I am sick*. (9.) It excells for Honour, all that dwell therein are Kings, and high-born Nobles for Honour. (10.) It excells for Light, it needs no *Sun*, nor *Moon*, nor *Stars*, there is no Night in that Kingdom; the Lord God and the Lamb is the Light thereof. (11.) It excells for *Duration*, for it shall never have an end, nor the Glory of those that go thither. See *Watsons Body of Divinity*.

*The true way to H E A V E N
Discovered.*

S*Econdly.* I shall shew the Way to Heaven; for there is but one.

1. That way which leads to the Father, is the way to Heaven; but Christ only is the way to the Father, Ergo Christ is the only way to Heaven, John 14 6. *Jesus said unto him, I am the Way, the Truth, and the Life, no Man cometh to the Father but by me.* He that made our Peace with God, and he by whose Righteousness only (imputed to us) we are Justified before God, is the only way for us to Heaven; but Christ made our Peace with God, and 'tis by his Righteousness imputed to us by which we are Justified before God: Ergo, Christ only is our way to Heaven; Christ (saith our Annotators on this Text) 'is our way to Heaven
'by

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‘ by the Doctrine which he Taught.

2. By his Death, by which he purchased this Heavenly Inheritance for us, &c. We ought to distinguish between Christ as he is *the Way to Heaven*, as he gives us a Right and Title to Heaven, and prepares, and makes us meet for Heaven; the first is by his Righteousness wrought out for us, the other is by the work of his Spirit in us; the first is alone by Imputation, the other by his Spirit's Operation, who works in us Regeneration, and inherent Sanctification. Man naturally is unfit for Heaven; indeed he is unfit for any thing (as one Notes) that is spiritually Good, and is as unwilling as he is unfit, the *Carnal Mind being Enmity against God*; and as he is unwilling to do what is good, so he is as unable, until he hath a new Heart and Nature given to him, being Dead in Sins and Trespases; therefore also until then he Can perform no acceptable Service unto God, nor can he savour Spiritual nor Heavenly Joys and Comforts; the old Nature is full of Pride, and Hypocrisy, and such can take no Delight in God, nor do they love to approach

128. *Heaven's the Saints Inheritance,*
unto God, nor take delight in the Saints ;
and what should such do in Heaven, who
cannot Love, Praise, nor Admire God,
and Jesus Christ, nor love the Company
of the *Heavenly Hosts*, nor tast the Joys
of that place ? But since Ignorance of
Christ the way to Heaven, as our Title
and Right to it, is of so great Importance
that all Inherent *Holiness* can profit
no man unto Eternal Life, who is
ignorant of the only way of our Justifi-
cation. I shall further prove that Christ
alone in this respect, *is the way, &c.*
I argue thus, *viz.* That we are ei-
Justified and saved by Christ and his
Righteousness in a way of free Grace,
or by our own Works and Righteous-
ness wrought in us, in Conformity to
the Law without us, or Law, or Light
within us, or some way else ; but we are
not, cannot be justified and saved by
our own works of Righteousness in Con-
formity to the Law without us, nor by
the Law or Light within us, nor by any
way else : *Ergo*, 'tis by Christ, &c. by
Free-grace only that we are Justified and
Saved ; this Argument I shall prove in
every part of it.

1. The

1. That the Law without us, *i. e.* the Written Moral Law, cannot justifie nor save any Man, see *Rom. 3. 20.* Therefore by the Deeds of the Law there shall no Flesh be Justified in his Sight, &c. The Jews, Paul shews, had the Written Law; the Gentiles, the Law or Light within; but by neither of those Laws, one nor the other could be justified nor saved, but all mouths are stopped, and the whole World found Guilty before God, verse 19.

2. If there was no Law given by which we could have Life, or go to Heaven, then we cannot have Life by our Obedience to the Law, without us, nor by the Law, or Light within us; but that there was no such Law given, see *Gal. 3. 21.* For if there had been a Law given, which could have given Life, verily, Righteousness should have been by the Law, that is, by such a Law we might have had a Righteousness to Justifie us before God: The Jews had the advantage of the Gentiles, the Law without was a clearer Rule of Righteousness, than the Law within; but if the written Law failed, and was weak thro'

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thro' the Flesh, much more doth the Law or Light within fail, and is Weaker; see *Rom. 3. 1, 2. Rom. 8. 2, 3.*

4. We are saved by Grace, and not by Works done by us, *Eph. 2. 5, 8. Now to him that Worketh is the reward reckon'd not of Grace but of Debt ; Rom. 4. 4.* that is, he that worketh to the end that thereby he might be justified, and procure Heaven for himself; he that thinks therefore for leading a Holy Life to get to Heaven, and seeks it not in a way of Free-Grace, will certainly fall down to Hell at last, for by this means the *Jews and Pharisees* fell short of Heaven, and Perished Eternally, *Rom. 10. 3.*

5. If that Righteousness by which we must be Justified and Saved, must Answer to, or agree with the Holiness of Gods Nature, and his Holy Law, or be the Righteousness of a Person that never sinned; then we cannot be Justified by any Law or Light without us, nor within us, but by Christs Righteousness only imputed to us; but the former is true: *Ergo:* Man has Originally, and actually sinned, and cannot live and sin not — therefore Christ doth not work out a per-

perfect Righteousness within us, and impute that to us, but he wrought out a Righteousness for us, in his own Person, by his Active and Passive Obedience, or by what he did and suffered in our Nature and that is imputed to all that believe in Jesus, and is their only Title to Heaven or Eternal Life.

6. If there had been a Law without or within, given to us, whereby we might have been Justified and Saved, then the Son of God needed, not to have taken our Nature into Union with his own Person, and be made under the Law to keep it in our stead and to die, but 'tis as Paul says, *Christ is dead in vain*, Gal. 2. 21.

(1.) If all works of Righteousness done by us, or wrought in us are excluded in our Justification before God.

(2.) If we are Justified and Saved by the Righteousness of one Man.

(3.) If we are Justified in a way that all boasting is excluded. (4.) If we are

Justified and Saved by a meritorious Righteousness. (5.) If Gospel Justification is a great Mystery. (6.) If it be by

a Righteousness imputed to us, and not inherent in us. (7.) If the Righteous-

ness

132. *Heaven's the Saints Inheritance,*
ness by which we are Justified is a Free
Gift. (8.) If it be the Righteousness
of God, or of him who is God. (9.) If
it be a Righteousness that satisfied Di-
vine Justice, and appeased Divine Wrath.
(10.) If it be a perfect and sinless
Righteousness. (11.) If it be a Right-
eousness without the Law, and not to
be known but by the Revelation of the
Gospel, as 'tis revealed from Faith to
Faith. (12.) If it be a Righteousness
apprehended and received by Faith
only (13.) If it be an Everlasting
Righteousness, and never more nor less.
(14.) If it be Righteousness, which in
Qualitie, and Quantitie, in Nature and
Degree, is the same that every particular
Saint that ever was Justified, is Justified,
or shall be justified by, in God's sight :
Then it must be Christ and his Righteous-
ness only by which we are Justified and
Saved ; but all these things I could
abundantly prove, but want Room here.

*Obj. Doth not this Doctrine tend to
Licentiousness, or incourage Men in sin?*

Answer. No, the Apostle has anticipa-
ted such an Objection Rom. 6. 1, 2. also
the Grace of God teaches us to deny all un-
god-

godliness and Worldly Lusts, Tit. 2. 12.

Objection. What need is there (if what you say be true) of Regeneration, Sanctification, Holiness and new Obedience?

Answer. There is a necessity of Regeneration; and Sanctification in order to a meetness to glorifie God, and that we may have Communion with him here, and eternal Communion in Glory with him in Heaven hereafter; Christ is therefore made to us *Sanctification*, as well as *Righteousness*; not that Sanctification is imputed to us, no: but by Christ thro' the Spirit 'tis wrought in us and tho' without Inherent Sanctification, we are justified, yet without Regeneration and Holiness we cannot be saved: Therefore tho' Christ's Righteousness is only our Title to Heaven, yet Regeneration and Holiness prepares us, and makes us fit and meet for Heaven, *Col. 1. 12. Heb. 12. 14.*

Application. A little to improve what I have said, I infer, That many who think to be saved shall certainly perish, and be damned.

First, Wo to all such that think to be saved by conforming, or living up
in

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In Obedience to the Law, either without or within, and not by the personal Obedience of Christ; for there is no other name given under Heaven by which we must be saved, Acts 4: 12.

2ly *Wo to all Persons who seek to be justified and saved thro' Christ's merits yet by their own Righteousness.*

3ly *Wo to all Pharisaical, and meer moralized Persons; For I say unto you, except your Righteousness exceeds the Righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven, Mat. 5. 20. Two things I infer from hence.*

1. *That some men, yea all True Believers shall enter into the Kingdom of Heaven, (which lays Houſel on his Back) and may serve as another Scripture Proof to convince all that Heaven is the Saints Inheritance.*

2. *I infer no meer moral man, nor he that hath no more than a legal Righteousness shall enter into Heaven. I know some say that our Saviour only alludes to the Hypocritical Righteousness of some of the Scribes and Pharisees: (but there were others of them like Paul, when a Pharisee,*

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Pharisee, who no doubt acted in all moral sincerity;) our Lord doth therefore certainly include them also, as well as *Hypocritical Pharisees*, for except Men have Christ's Righteousness to justify them, and his Spirit to renew and Sanctify them, they can in no wise enter into the Kingdom of Heaven.

4ly Wo to them who own not the true Christ, *God-man*, in one Person; *David's Lord, and David's Son*; God, of the Essence of the Father; man, of the Seed of *David*: For unless ye believe that I am he, ye shall die in your sins, *John 8. 24.* 'Tis not enough to believe in a Christ, but ye must believe in the true Christ.

5ly Let all Unbelievers tremble, (as well as Misbelievers) For he that believeth and is baptized shall be saved; but he that believes not, shall be damned *Mark 16. 16.* He that believeth not is condemned already, *John 3. 18.* He that believeth not the Son shall not see Life, but the Wrath of God abideth on him, *v. 36.*

6ly Let all unregenerate persons know that they cannot enter into Heaven; verily verily, I say unto you, Except a man be born again, he cannot see the Kingdom of God, *John 3. 3. 5, 7.*

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7ly Wo to all Hypocrites and foolish Virgins, for the Door of Heaven will be shut against them *Mat. 25. 10.* All Hypocrites and Unbelievers shall have their Portion in the Lake: Take heed you rest not on Profession, without the Power of Religion.

8ly Wo to all Prophane and Ungodly Persons, for none of them shall enter into the Kingdom of God, *1 Cor. 6. 9, 10.* neither Fornicators, nor Adulterers, &c. nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners. See *Rev. 12. 8. Rev. 21. 8.* And let all Apostates know they shall never enter into Heaven, but must look for eternal Vengeance and fiery Indignation, *Heb. 10. 26, 27.*

9ly. Let all Superstitious and false Worshipers take heed, who worship God in a false way; can such go to Heaven who walk not in the way that leads unto it, but whose Worship is vain? *Mat. 16. 9. Col. 2. 21, 22.*

10ly. Let all Hereticks see to it, for they are never like to enter into Heaven; there are damning Principles as well as damning Practices, Some who
privily

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privily bring in damnable Heresies, 2 Pet. 21. 2. Heresie in its own Nature is damnable, viz. an Error in a fundamental Principle of Christianity.

We may from hence see who shall, and who shall not enter into the eternal Inheritance.

2ly. I infer, That all true Believers are happy, who rest on Christ alone, who are such that are poor in Spirit, not puffed up, but humble Souls : Happy you that are born of God, and who are pure in Heart, being Sanctified and made holy.

3ly. Learn from hence to value and prize your Immortal Souls above Riches, Honours, and Pleasures here.

Labour to be ready and prepared to die, knowing that then your Souls will be happy or miserable for ever.

4ly, I infer from what has been said that the Soul of man is exceeding pretious. 1. In respect of its original and noble Creation. 2. In respect of the nature of it; there is a *Vegetative Soul* in Plants, a *Sensitive Soul* in Brutes, but in man only there is a *Rational Soul*, whose noble Faculties, Acts, and Capacity, demonstrates its own Excellencies.

3. In respect of Similitude or the Image of him it bears who created it which was Originally stamp'd upon it.

4. In respect of the end for which it was formed. To contemplate, enjoy and glorifie God. 5. In respect of the capacity and dignity of it, 'tis capable of a renewal of God's Image, which by sin was lost, and also of Union and Communion with God and Jesus Christ.

6. In respect of the Activity of it, it acts vigorously, moves swiftly, its motions are of an Angelick Nature. 7. In respect to its near relation unto God who is called *the Father of Spirits*, by way of excellency and eminency. 8. In that God takes so much care of it. 9. In respect of what food it liveth upon, and that Robe it is cloathed with. 10. In regard of the price paid for it. 11. In that 'tis worth more than all the World. 12. Because nothing but God himself can satisfie it.

13. It appears to be pretious by Satan's Malignity and enmity against it.

14. Because nothing can make a Recompence for the loss of it. 15. Considering the Cost God has been at to enrich and adorn it. 16. By what the best men

men have suffered rather than defile it.
17. Considering the infinite joyes 'tis capable of. 18. In that 'tis Immortal, man cannot kill it, but it lives for ever, tho' 'tis capable of a Spiritual Death.

5ly, I infer what folly 'tis for men to prefer the present good of the Body, before the good of the Soul; or to expose their Souls to Eternal Wrath, for Love to their base Lulls, or sinful Gain, Honours and Pleasures.

6thly, I Infer, That Man is a most Noble Creature who has such a Precious and Noble Soul, and that such cast the highest Contempt upon it who live no other Life, but like that of meer Bruits.

7thly. I Infer, That Ministers have a great Charge Committed to them, who are to watch for Souls, as such that must give an account.

Thirdly, Let all be exhorted to seek the Good and Eternal Happiness of their Souls, and take hold of Christ who is the only Saviour of Soul and Body.

Fourthly, Terror. Deceivers and Impostors from hence may tremble, who by their Hellish Notions poyson and destroy the Precious Souls of unwary mortals.

140. *Heaven's the Saints Inheritance,*
mortals encouraging the Wicked in sin,
and hinder the work of Reformation of
Manners, &c.

Fourthly, Lamentation. O how near
are some men to Eternal Ruin, but know
it not; nothing but an uncertain Breath
between them and Eternal Death, the
Rich man dyed, and in Hell lifted up his
Eyes being in Torment, Luke 16.

Fifthly, Comfort. What cause of Joy,
or Consolation, is here for the Godly,
or for all true Believers? Their Souls are
safe, and in a happy state for ever; they
have God to be their God, Union with
Christ, Pardon of sin, are Justified, a-
dopted, Sanctified, and shall when they
Die, be Glorified, in their Souls, and at
last Day in Soul and Body for ever; God
is their Portion, and Heaven their Inhe-
ritance to an endless Eternity.

Sixthly, Caution.

1. To all to take heed of *Read-
ing, all sorts of Books, and of hear-
ing all sorts of Preachers, for many Cor-
rupt and Erronious Books have been
lately (as well as formerly) Published*
and there are many Preachers who Preach
most pernicious Doctrine, that are Cry-
ed

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ed up as rare Preachers, and too much followed
in City and Countries; many by this means have
been Corrupted.

2. Beware of them that cry up natural Religion,
and decry all Revealed Religion because it lies a-
bove their Humane Reason; and from hence will
not believe there are Three Persons in the God-
head, viz. The Father, the Word, and Holy-Ghost,
and these Three are One, (that is one in Essence)
Nor that Christ is the most high God and Man in
one Person, because they cannot comprehend how
these things can be by their Reason; now may
they not as well say there is no God, because he is
an Immense, Infinite Invisibile, and an Incompre-
hensible Being, whom none to perfection can find
out.

3. Know and be assured that he can be no true
Christian that will believe no Principle of
Christianity, but what his own corrupt Reason
can comprehend; or not make that an Article
of his Faith and Belief which is above humane
Reason: For nothing is more clear than that
the Doctrine of Christianity (which these men
deny) is mysterious: For *without controversy great
is the mystery of Godliness, God manifested in the
Flesh &c.* 1 Tim. 3. 16. Moreover Paul says,
*How be it we speak the Wisdom of God in a mystery,
which none of the Princes of this World knew,* 1 Cor.
2. 6, 8. even that hidden Wisdom; besides he
says the natural man cannot receive the things of
the Spirit for they are foolishness to him, neither indeed
can he know them because they are spiritually discern-
ed, v. 14. the Doctor we have to do with, inti-
mates that that Notion is most like to be true,
that

that is easiest to be understood, by rational nature, and what is the Tendency of this? But to introduce natural Religion, and expel Christianity out of the World? Sirs, mankind being born under a *Covenant of Works*, do from thence think by their own good Works and inherent Righteousness to be justified, that being more easy (by reason) to believe, than that to be justified by the Righteousness of another, viz. the Righteousness of Christ imputed to them that believe. Moreover the learned world (or wise men after the Flesh) approve of the Doctrine of a man's own Righteousness as that by which he must be justified; and condemn the other (as the learned Greeks did of Old) as foolishness.

3. Beware also of them who cry up the Light in all Men to be the true Saviour and only Guide, and Rule of our Faith and Practice; and not the Holy Scripture; and say by an inherent Righteousness in Obedience to this Light (which they call Christ) Men may be Justified, and Cleansed from Sin, and Eternally saved; for if this be so, then Christ is Dead in vain, no need of his Obedience to the Law, and of his Death. *If there was such a Law*, (or Light in all Men) whereby they may obtain a Righteousness to Justifie them before God.

4. Take heed of such that mix their own Faith, Obedience, or inherent Righteousness, with Christs Merits, (or thro' Christs Merits) in our Justification, or affirm that our Faith and sincere Obedience, is the *Material Cause* of our Justification, (or the matter by which we are Justified before God, and not Christs Active, and Passive Obedience.

ence only, which certainly is a great Error; and borders on gross Popery.

5. Beware also of them who under pretence of exalting the Free Grace of God, by their Doctrine open a Door to Licentiousness declaring that the Elect never fell under Wrath and Condemnation, but were actually Justified from Eternity, and Beloved of God with a Love of Complacency, when Notorious Sinners, as they are when Regenerated, and have Gods Image, stampt upon them, &c. such who say that the sins of the Elect are not regarded by the Lord, or that he sees them not, he having received full satisfaction for all their Sins by Christ, also say that God doth not punish them for their Sins, Now what Doctrine can open a door to Licentiousness, if this do not? Alas the sins of Believers are more grievous to God then the Sins of other Men, and tho he punish them not as an offended Judg, (or in vindictive Justice) yet he doth chasten them as an offended Father, and oftentimes severely too. Who also affirm (that as Christ's, Righteousness is Imputed to our Justification) so Sanctification is Imputed also. Who likewise say, That as God loves no man for his Righteousness, so he hates no man for his Wickedness; now because the first is a great Truth, doth the other therefore follow? Or because the Salvation of Believers is of God, is not the destruction of Wicked men of themselves? For *the Wages of sin is Death, but the Gift of God is eternal Life thro' Jesus Christ our Lord, Rom. 6.*

6. Likewise beware of the Doctrine that exalts the power of the Creature, and eclipses the Doctrine of Free-Grace; who say the Will of Man

Man determines the whole event of the Preaching the Gospel, and all other means of Grace; and that God does no more for them that are Saved then for them that Perish; and also say Mankind are not Dead in Sins and Trespases by Nature, but only maimed; and that God exerts no Irresistible influences to change, bow, and incline the *Will of Man*, but leaves all Men to the Improvement of their Natural Powers; and that if all do Improve, their Natural Powers and Abilities; they may all be saved. Now what a door does this open to Boasting and Eclipse the Doctrine of Free-Grace, &c. O let us all be much in Prayer, and stand always on our Watch, lest we are deceived.

7. Well might the Apostle Paul say, Beware lest any Man spoil you thro Philosophy and vain deceit, Col. 2. 8. Certainly the Philosophy contained in the Book called *Second Thoughts*, is such that the Apostle calls *Vain*; which tends not only to Rob and Spoil the Soul of its hope Peace, and Comfort, but to cause Men to fear no Hell, they having no Immortal Souls, and so opens a Door to Prophaneness, &c. must needs have an evil Tendency to encourage Wicked and Prophane Persons.

To Conclude take St. Peter's Caution, 2 Pet. 3. 17. Ye therefore Beloved, seeing ye know these things, beware lest being led away with the Error of the Wicked ye fall from your own steadfastness. — ver. 18. But grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ. To him be Glory both now and for Evermore, verse 18.

FINIS.